THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

THE Report of the Executive Committee presented to the General Committee of the 27th gives, we believe, all possible information on the present operations and financial condition of the Society. It will be seen from the Report that there is every reason to be confident that the greatest work ever undertaken for the elucidation of the Bible will be brought to a successful termination. Every day brings out more clearly the invaluable nature of Lieutenant Conder's notes. The important papers which he has written for this *Quarterly Statement*, in addition to his work of preparing the memoirs, are all based upon the information collected on the field.

It will also be seen in the Report of the General Committee meeting that considerable accessions have been made to the strength of their list. The new members of the Executive Committee are Mr. Samuel Gurney and Mr. H. A. Harper. The Chairman of the Executive Committee for the ensuing year is Mr. W. Hepworth Dixon. The honorary officers have been re-elected. The sub-committees —viz., the Survey Publication Committee, whose work is not yet finished ; the General Publication Committee, and the Finance Committee, have also been re-elected.

The sum of £150 has been remitted to the Committee by H.B.M. Consul, General Eldridge, from the Turkish authorities, in part payment of the claims for damages and compensation advanced by Mr. Consul Moore at the trial of the Safed fanatics.

The amount received at the Central Office between March 28th and June 28th was £904 12s. 10d., and the amount in the banks on the latter day was £604 14s. 0d.

The expenses during the stay at home are less than those when the party is in the field, but as Lieutenant Conder's staff now consists of seven officers and men, about £200 a month is still required for the necessary expenses. Subscribers will observe that the work of map drawing is imperative, and, if not done now, would have had to be done at the conclusion of the Survey, so that no time is lost. The Committee earnestly hope that the annual subscriptions will be paid as usual on application being made, if not before.

The following are the diocesan representatives of the Society :—

PROVINCE OF CANTERBURY.

Diocese of Exeter : Rev. Franklin Bellamy, St. Mary's Vicarage, Devonport.

Gloucester and Bristol : E. H. Stanley, Esq., 80, City Road, Bristol.

Archdeaconry of Hereford : Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

Archdeaconry of Salop : Rev. A. F. Forbes, Badger Rectory.

,, Lichfield : ,, ,,

London : Rev. Henry Geary, 26B, North Audley Street.

Norwich : Rev. F. C. Long, Stowupland, Stowmarket.

Ely and Peterborough : Rev. A. F. Foster, Farndish Rectory, Wellingborough.

Worcester : Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Archdeaconries of Canterbury, Maidstone, and Surrey : Rev. R. J. Griffiths, 19, Trafalgar Road, Old Kent Road, S.E.

PROVINCE OF YORK.

York : Rev. J. De Courcy Baldwin, Training College, York.

Archdeaconry of Craven : Rev. J. C. Henley, Kirkby Malham Vicarage.

IRELAND.

Rev. G. J. Stokes, Blackrock, Dublin.

The Rev. Horrocks Cocks, 17, Edwardes Square, London, S.W., has also kindly offered his services among Nonconformist churches.

An Irish Association has been formed, with head-quarters at Dublin, with the following committee :

Chairman—Right Hon. W. Brooke.

Rev. G. W. Carroll, M.A.	Rev. A. Lawson, M.A.
Rev. M. C. Close, M.D.	Rev. T. A. Maker.
Rev. G. Cowell, M.A.	Rev. Professor Porter, LL.D.
Rev. G. Dalton, M.A.	Rev. R. T. Smith, B.D.
A. D. M'Gusty, Esq.	Rev. W. D. Stevenson, M.A.
R. R. Garsten, Esq.	Rev. H. West, M.A.

Hon. Secs. { Denis Crofton, Esq.
Rev. G. J. Stokes, M.A.

Treasurer—The Munster Bank.

A series of meetings are to be held in July by the Rev. R. J. Griffiths, B.A., LL.B., throughout the Principality of Wales. Mr. Griffiths will address his audiences both in Welsh and English. The dates and places are up to the present date fixed as follows :—

July 11. Brecon.
— 12. Cardiff.
— 13. Carmarthen.
— 14. Tenby.
— 17. Aberystwyth.

July 18. Oswestry.
— 19. Wrexham.
— 20. Rhyl and Denbigh.
— 21. Mold.
— 22. St. Asaph.—Sermon in Cathedral.
— 24. Llandudno.
— 25. Beaumaris.
— 26. Carnarvon.

Notices of these meetings will be sent to all the Welsh clergy and gentry. The subject has, with the exception of two or three lectures given by Mr. St. Clair, never hitherto been introduced in Wales.

Lieut. Kitchener's Guinea Book of Biblical Photographs is now ready, and can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound. The following is the list of the selected views :—

1. The Valley of Sorek (1 Sam. vi. 12).
2. The Valley of Michmash (Judges xx. 31, and Isaiah x. 28).
3. Mount Moriah.
4. The Mosque El Aksa.
5. Elisha's Fountain (2 Kings ii. 22).
6. Bethlehem.
7. Interior of the Dome of the Rock.
8. The Baptism in Jordan.
9. Cana in Galilee.
10. Bethany.
11. The "Via Dolorosa."
12. The Traditional Church of the Holy Sepulchre.

All Lieut. Kitchener's views can be obtained at the same rate as the ordinary photographs of the Fund, of the agent, Mr. Edward Stanford, 55, Charing Cross. The complete list is on pp. 114—116.

While desiring to give every publicity to proposed identifications by officers of the Fund, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

The Committee are always grateful for the return of old numbers of the *Quarterly Statement*, especially those which are advertised as out of print.

Ladies desirous of joining the Ladies' Associations are requested to communicate with Mrs. Finn, The Elms, Brook Green, London, W.

MEETING OF GENERAL COMMITTEE.

A MEETING of General Committee was held at 9, Pall Mall East, on Tuesday, June 27. The chair was taken by Mr. James Glaisher. Letters expressing regret at inability to attend were read from the Archbishop of York, the Rev. Joseph Barclay, Mr. W. Morrison, and Mr. S. Gurney.

The following report was then read:—

The Executive Committee, in resigning the trust committed to them in June, 1875, have to render to the General Committee an account of their stewardship during the twelve months which have elapsed since their appointment.

At the last meeting the Executive Committee of 1874-75 took occasion to express their deep thankfulness that the Survey had up to that time proceeded uninterruptedly and without check or hindrance on the part of the natives.

Three weeks after that meeting a savage and unprovoked attack was made upon the Survey party by certain Algerines and others near the town of Safed. The party, consisting in all of fifteen men, including the two officers of Royal Engineers in command and three non-commissioned officers, all received injuries of greater or less importance; property to the value of nearly £40 was destroyed or stolen; and Lieutenant Conder was obliged to break up the Survey and retire to Mount Carmel. Here the whole of the Englishmen, with the exception of Sergeant Armstrong, were laid up with fever, and it was decided that there was nothing for the present but to recall the expedition.

This was accordingly done after the case had been tried at Acre. The result of the trial was the infliction of a fine of £150 and imprisonment upon the ringleaders, who were easily identified. The whole amount of damages claimed by Mr. Consul Moore, who acted on this occasion, was £540. The amount at present received by the Committee is £146, being the sum of £150 less the amount due to exchange. There seems to be little doubt that the enforcement of the imprisonment and the levying of the fine have produced an excellent moral effect upon the whole country, which will probably be shown in the altered behaviour of the fanatics in the North of Palestine on the return of the party. Had it not been for this untoward accident the whole of the Survey would by this time be finished. As it is, no more field-work has been done than was reported at the last general meeting.

It must not, however, be supposed that the Survey is standing still because the-field work has been suspended. On the contrary, the work has gone on uninterruptedly since the return of the party. On their arrival in London a temporary office was taken for them near the Strand, where they proceeded to put in order some of the great mass of material brought home with them, and at the beginning of this year an office was taken at the Royal Albert Hall, where, their strength being raised

by four more men, so that the Survey party now consists of two officers and five non-commissioned officers, they are engaged in drawing the map and preparing the memoirs. The amount of valuable material brought home by Lieutenant Conder far surpasses the expectation of the Committee, and gives evidence of the untiring labour, zeal, and intelligence which this indefatigable officer has brought to his work. In this he has been most ably seconded by Lieutenant Kitchener, who has found time, in addition to his other work, to take fifty photographic views, some of sites never before photographed. The negatives are at home, and the list has been added to the others already published. The materials brought home by Lieutenant Conder consist of the map work proper, to which are added voluminous notes on every subject within the power of the officers in command to treat. No idea can be conveyed of the extent and value of this information until a sheet of the map, accompanied by a memoir, is ready for publication. Lieutenant Conder is now preparing memoirs from his notes under the following heads:—

Section A.—TOPOGRAPHY.—This includes minute details as to all springs, streams, valleys, hills, positions of villages, and other natural features; with special descriptions of interesting localities.

Section B.—ARCHÆOLOGY.—A description of every ruin in the sheet, with such illustrative plates, photographs, and sketches as may be necessary; the ruins to be arranged alphabetically; with all inscriptions found.

Section C.—NAME LISTS.—The modern names to be arranged alphabetically, and the lists to show the names in Arabic; in English character according to Robinson's system of transliteration; and the meanings of the Arabic words when they exist.

Section D.—PROPOSED BIBLICAL AND OTHER IDENTIFICATIONS, with such notes as may be necessary for the sake of argument or explanation.

Section E.—ETHNOLOGY.—Special legends or traditions attached to buildings, ruins, trees, &c.

Section F.—GEOLOGY.—Detailed notes on the geology of the country.

These memoirs will further be subdivided according to the different sheets of the map, each sheet being provided with a special memoir touching on all these points separately.

There will be twenty-six sheets in all.

It will thus be seen that the Committee are now engaged upon the most important part of their work, the collection, summing up, subdivision, and publication of the vast materials now in their hands. The best way of dealing with these materials has occupied the attention of the Executive Committee at their fortnightly meetings, and also that of a Special Survey Publication Committee appointed to examine into the various points of difficulty occurring and to report progress.

As a result of these deliberations the Executive Committee now report that they have appointed Major Wilson, R.E., and Mr. Grove

as general editors of the work; that they have given them powers to recommend special sub-editors for different portions; and that they have named Captain Anderson, R.E., as sub-editor of the map. It has been thought desirable to exclude Jerusalem from the general scheme of these memoirs, and to reserve the topography of the city for a separate work.

The Committee have also made an arrangement with Mr. Stanford for the publication of the map. He will issue it in a double form. The first will be the reproduction of the Survey in the twenty-six sheets, on the scale as drawn of one mile to the inch. This will be lithographed in the best style. The second will be a smaller map, on the scale of three miles to the inch, which will be engraved in copper. The arrangement proposed is one which, while it relieves the Committee of the risk, expense, and uncertainty of publishing the map, appears to them a fair and proper agreement from a commercial point of view, and one which ought to yield a steady income to the Fund.

No arrangement has yet been made as regards the publication of the memoirs, the expense of which, including the large number of special plans and surveys, will be considerable. But as this part of the work cannot be satisfactorily finished, even for a single sheet, till after the completion of the Survey, the Committee recommend that the question be deferred for the present.

It is hoped to dispatch the party to finish the Survey at the end of the year. Out of the 6,000 square miles forming Western Palestine, the survey of 4,600 square miles has been completed with the surface exploration. Lieutenant Conder believes that the remaining 1,400 square miles may be completed with six months of field-work. Two months, at least, will be required for revision and examination of the whole work. One great advantage gained by the preparation of the work now in hand for publication before completing the remainder, is, that any deficiencies are carefully noted for correction on the spot when field-work is resumed.

The income of the Fund since the last annual meeting has been, up to June 17th, £4,464 19s. 6d., being the largest amount ever received by the Fund in twelve months. It is a mark of the stronger hold which the Society has obtained upon the mind of the public that this large income is mainly made up of annual subscriptions. Of the whole sum £2,378 has been expended in exploration proper—*i.e.*, in survey work; and the liabilities of the Society have been reduced by £750. A sum of £593 16s. 10d. is lying to the current account in the banks. The whole expense of continuing the work at present, and while the party are in England, amounts, including rent, salaries and pay, office, postage, &c., to about £200 a month.

The holding of Drawing-room Meetings, and the formation of Ladies' Associations, have been entrusted to the care of Mrs. Finn. The thanks of the Committee are specially due to those ladies who have most kindly given their drawing-rooms for this purpose.

The circulation of the *Quarterly Statement*, of which only 500 copies

were printed at first (in 1869), has now increased to 5,000. About 4,500 are sent out every quarter from the office to the subscribers, many to India and the colonies. The postage of these amounts to nearly £100 a year.

The special thanks of the Committee are due to Mr. Eldridge, Consul-General at Beyrout, and to Mr. Noel Temple Moore, the Consul at Jerusalem, for their energy and firmness in the matter of the Safed outbreak. Also to the Rev. W. F. Birch, of Manchester, who has succeeded in raising the sum of £500, which was the sum he at first asked for.

They have also to thank for special donations during the year, the Duke of Northumberland, the Grand Lodge of Freemasons, Miss Peache, Miss Wakeham, G. M. E., and W. L. F., for donations of £100 and 100 guineas. Miss Peache has *twice* during the last year forwarded to the secretary a cheque for £100. Among other large donors during the past twelve months—many of whom have given donations before—have been the Duke of Argyll, the Duke of Devonshire, the Duke of Northumberland, the Duke of Westminster, the Duke of Marlborough, the Earl of Chichester, Lord Blantyre, the Earl of Carnarvon, the Marquis of Ripon, the Earl of Shaftesbury, the Earl of Glasgow, Lord Clermont, Lord Lawrence, Lord Sandon, Earl Russell, Lord Alfred Churchill, the Bishop of Exeter, the Dean of Westminster, the Dean of Lichfield, Sir J. Copley, the Right Hon. Stephen Cave, Sir H. Gordon, Admiral Sir John Dalrymple Hay, Mr. Samuel Morley, M.P., Rev. Prof. Pusey, the Lodge of Antiquity, Mr. Longman, Mr. Bickerton Evans, Sir G. Baker, Mr. O. E. Coope, M.P., Mr. W. Hepworth Dixon, Mr. E. H. Lawrence, Mr. Freake, Mr. John MacGregor, Mr. Walter Morrison, Mr. John Bayly, Miss Bayly, Mrs. Maitland Spencer, Mr. J. Dimmock, Mr. James Fergusson, Mr. A. F. Govett, Mr. R. Hanbury, Rev. John Teague, Mr. Wingfield Digby, Mr. James Glaisher, Mr. Philip Sancton, Mr. Mackinnon, Mr. F. W. Gibbs, Rev. C. D. Ginsburg, Professor Donaldson, Captain Warren, Mr. G. S. Gibson, Mr. Gamlen, Mr. Alleson, Mr. John Murray, Mr. G. Wood, Mr. Noble, Mr. W. Watson, Rev. C. Watson, Mr. Henry Vaughan, Rev. F. W. Holland, Mr. Wyatt, Mr. Henry Wagner, Mrs. Cunliffe, Rev. H. Hall-Houghton, Mr. W. Underhill, Mr. S. Tomkins, Mr. Ormerod, &c. To these gentlemen, to the Local Secretaries, who have at great personal exertion kept up public interest in the work of the Society, and to the general body of subscribers, the Committee desire to express their most sincere thanks.

Their thanks are also due to the Secretary, Mr. Walter Besant, to whose unflagging energy and watchful care over the interests of the Fund this most satisfactory report is mainly owing.

(Signed) W. Hepworth Dixon, *Chairman.*
C. W. Wilson.
F. W. Holland.
G. Grove.
J. Glaisher.
C. Warren.
J. D. Crace.
W. Morrison.

The report was formally adopted.

The Committee then proceeded to the election of new members.

The following, who had previously expressed their readiness to serve, were proposed, seconded, and unanimously elected:—

Lord Clermont,
Rev. W. F. Birch,
Mr. E. H. Lawrence, F.S.A.,
Dr. Samuel Manning.

The following were next proposed, seconded, and unanimously elected, subject to their own acceptance of the invitation:—

Duke of Marlborough,
Duke of Northumberland,
Earl of Chichester,
Admiral Sir John Ommanney,
Mr. R. B. Martin,
Mr. S. Tomkins,
Prof. Erasmus Wilson, F.R.S.,
Mr. William Simpson.

The Executive Committee for the next year were then elected, Professor Donaldson and Mr. Maudslay having resigned their seats. The following were elected:—

Captain Anderson, R.E.,
Mr. Samuel Birch, LL.D.,
Mr. J. D. Crace,
Mr. W. Hepworth Dixon,
Mr. F. A. Eaton,
Mr. James Glaisher,
Mr. S. Gurney,
Mr. H. A. Harper,
Mr. William Longman,
Rev. Canon Tristram,
Mr. W. S. W. Vaux,
Captain Warren, R.E.,
Major Wilson, R.E.

The honorary officers were re-elected.

A vote of thanks was passed to the Chairman, and the Committee adjourned.

NEW PHOTOGRAPHS.

Agent: Edward Stanford, 55, Charing Cross.

THE following is Lieut. Kitchener's complete list:—

1. Scene of the Return of the Ark.

2. Scene of the Attack on the Philistines' Camp by Jonathan and his Armour-bearer.

3. Mount Moriah, the Site of Solomon's Temple.
4. Site of Solomon's Palace.
5. Elisha's Fountain.
6. Bethlehem.
7. Interior of Dome of the Rock.
8. The Jordan.
9. Cana in Galilee.
10. Bethany.
11. Way of the Cross.
12. The Traditional Church of the Holy Sepulchre.
13. Jerusalem: View from Palestine Exploration Fund house on Zion.
14. Citadel at Jerusalem.
15. Abbey Church of St. Marie la Grande, Jerusalem.
16. West Window of ditto.
17. Cloisters of ditto.
18. General View north of Jerusalem.
19. Jeremiah's Grotto north of Jerusalem.
20. Dome of the Rock, interior.
21. Ditto, showing architectural details.
22. Sebil Keyat Bey, Haram Enclosure, Jerusalem.
23. Kubbet el Abd, near Jerusalem.
24. Site of Bether (Bittir), near Jerusalem.
25. Boundary of Judah—Kustal in the distance.
26. Church of Santa Hannah, Beit Jibrin.
27. Cave at Beit Jibrin (Columbaria).
28. Fortifications at Beit Jibrin.
29. Details of Arcade at Beit Jibrin.
30. Adullam, showing the Caves.
31. Ditto, showing the Site of the City.
32. Ascalon: General View from East.
33. Ditto: View from East Wall.
34. Ditto: View on Sea-shore.
35. Ditto: Tomb Sheikh Mohammed el Messelli.
36. Ditto: Well (Bir el Kushleh).
37. Ashdod from the South.
38. West Door of Church of St. John, Gaza.
39. Interior of ditto (now used as a mosque).
40. Mosque in Jamnia.
41. Scene at Well, Jamnia.
42. Makkedah (El Moghar) from the East.
43. Valley of Elah, looking west, near Shochoh: scene of battle between David and Goliath.
44. Ditto, looking East.
45. Shefa Amr: Village and Castle.
46. Ditto: Rock-cut Tomb.
47. Church of St. Anne and St. Joachim at Seffurieh.

48. Castle at Seffurieh.
49. Convent at Kasr-Hajlah (Beth Hogla).
50. Masada from North-West, showing the Roman Bank.
51. The Moabite Stone. Restored by M. Clermont-Ganneau.
52. The Vase of Bezetha. The vase found by M. Clermont-Ganneau in his excavations at Jerusalem; the most remarkable specimen yet discovered of Syrian art in the Herodian or post-Herodian period.

LADIES' ASSOCIATIONS.

WE are able to announce the steady progress of our work in forming Ladies' Associations. This has been done by Mrs. Finn wherever friends have been found able to co-operate; first, by inviting people to their houses to hear a description of the exploration in Palestine; secondly, by the no less useful assistance rendered by those who have sufficient spare time to become local hon. secretaries. Ladies who are able to do this are especially entitled to our gratitude for the trouble they take in collecting contributions and diffusing information.

Some ladies have arranged to assemble their friends from time to time in order to read our reports, and whatever has been published on the subject of Jerusalem and the Holy Land.

Besides the General Ladies' Association, having its head-quarters in London, we have now Branch Associations in the following places :—

Chichester, under the presidency of Mrs. Durnford : Hon. Secs., Mrs. H. Smith and Miss Durnford.
Sydenham : Hon. Sec., Mrs. Standring.
Edinburgh : Hon. Sec., Mrs. Main.
Glasgow : Hon. Sec., Miss Watson.
Weston-super-Mare : Hon. Sec., Mrs. Tomkins.
Sherborne : Hon. Sec., Miss Wilks.
Sparkford : Hon. Sec., Mrs. H. Bennett.
Early, Reading : Hon. Sec., Mrs. Stephens.
Oxford : Hon. Sec., Mrs. Turner.
Taunton : Hon. Sec., Mrs. Wolff.
Honiton : Hon. Sec., Charlotte Countess of Castle Stuart.
Snaresbrook and Wanstead : Hon. Sec., Mrs. Norman.

Meetings have been held in many places since the date of our last report—namely, on March 28, at the house of Mrs. Gurney Hoare, Hampstead Heath; on March 29, at the Rev. E. and Mrs. Boger's, St. Saviour's Grammar School, Southwark; on April 15, at Mrs. Beresford's, 4, Gloucester Crescent, Hyde Park. This last meeting was but a small one. Mrs. Beresford and her friends, however, were so much interested by the information given them, that another meeting has since been arranged by Mrs. Beresford at her house—*i.e.*, on the 14th of this month, when some of those who had been present the first time

came again to hear more on the subject. It has been very pleasant to observe that a good many people have attended our ladies' meetings again and again, sometimes on four successive occasions; and this because of the intense interest aroused by the facts narrated about the work in the Holy Land. These persons, like a great many others, were so surprised and delighted to find that so much had been done, that they were willing to give themselves the trouble of repeated attendance, in the hope of each time gathering some fresh information on this important theme. And they were not disappointed; there was something fresh to be heard each time. So great a work as that which has been accomplished by our explorers, Wilson, Anderson, Warren, Conder, &c., cannot be described in an hour or two. There is abundant material for a succession of addresses upon this topic in its manifold branches and aspects.

At Bournemouth Miss Wingfield Digby had kindly arranged with her friends for meetings, and two were held there: one on April 18, at the house of Mrs. H. Abel Smith, at which the Rev. Dr. Edersheim made a short introductory address. Another meeting was held on April 20, at the house of Dr. and Mrs. Nankivell. Both were well attended.

In Somersetshire the interest awakened during Mrs. Finn's former visit was so great that she was asked to return and hold meetings in various fresh places. This was done. The Rev. F. B. Portman, who had been present at the meeting held in February at Sherborne Castle, arranged a meeting at the Rev. W. and Mrs. Lance's, Thurlbear, near Taunton. Sir Percy Douglas expressed, at the end of the proceedings, the great delight which he and others present felt in the being able to help forward so great a work. Another was held at the Vicarage of the Rev. W. R. Clark, vicar of Taunton, prebendary of Wells. The room was crowded, and several persons had to go away, being unable to find room. Mr. Clark opened the proceedings by a short address. Sir Percy Douglas and Mr. Pinchard both spoke before the conclusion of the meeting, and the former proposed that a Ladies' Association be at once formed, which was done. The office of hon. sec. was undertaken by Mrs. Wolff, widow of the Rev. Dr. Joseph Wolff, the well-known traveller and missionary in the East.

Early in May, Charlotte Countess of Castlestuart, who had been present at the meeting held in Kensington in January at the house of Mrs. De Bergue, had two meetings in her house at Honiton, and herself undertook the office of local hon. secretary.

Mr. and Mrs. Benthall, of Sherborne, had attended the meeting given by Mr. and Mrs. Wingfield Digby at Sherborne Castle in February, and they assembled their friends on May 5 to hear something of what had so much interested themselves. The Rev. W. H. Lyon, the vicar, Mrs. Lyon, Mrs. Wingfield Digby, and many others were present, and afterwards Miss Wilks accepted the office of hon. sec.

On May 9 a meeting was held at the Manor House, Bishop's Hull, Taunton, the residence of Colonel and Mrs. Rawlins, who had been

present at the meeting at Taunton Vicarage, and now in their turn assembled a party of friends to hear the account of the explorations.

Mrs. Ames, of 4, Cavendish Place, Bath, had a meeting at her house on the 11th May, at which the Rev. J. Methuen, local hon. sec., made a short introductory address.

The second meeting of the Chichester Ladies' Association was held on Wednesday, May 17, at Chichester. The Association was formed in September, 1874, under the auspices of the Bishop and Mrs. Durnford, who then had a very large meeting in the Palace in order to give their friends an opportunity of hearing about the nature and the progress of our work. The last meeting was also attended by the Bishop and Mrs. Durnford and by a large number of people, including several of the Cathedral clergy, and Mrs. H. Smith, the hon. sec.

The Bishop took the chair, and spoke with great feeling of the advantage which all, even children, possess in these days, in knowing so much about Palestine, that land where the great events recorded in Holy Scripture took place. His lordship mentioned the beauty of the mountains and the valleys of Palestine, the rich fertility of the soil where cultivated, as it was by the people of Israel; he spoke of the deep interest attaching to Olivet, to "those Holy Fields" which our Saviour Himself had trodden, to the land where He had dwelt as man. The Bishop alluded to the services in the Cathedral of that morning [the lessons had contained the account of Solomon's building of the Temple], and especially to the 137th Psalm, which had formed the anthem for afternoon service, and concluded by asking attention to the facts which would be related in connection with the exploration of the Holy Land and the site of the Temple, and of the wonderful confirmation which they afford to the truths of Holy Scripture. His lordship at the close of the proceedings summed up in a few words the object which had brought the assembly together, and commended the Society to the support of all present.

Two more meetings have grown out of the one held in January by the Rev. T. Cornthwaite at his house at Walthamstow, making four in all. One was given on May 18 by Mr. and Mrs. Carter, at the Limes, Walthamstow. The vicar of the parish, the Rev. E. T. Bullinger, presided, and opened the proceedings. The other was given by the Rev. W. and Mrs. Norman, at the Parsonage, Snaresbrook. This meeting, like almost all the others, was numerously attended, and at the close the Rev. G. S. Fitzgerald, rector of Wanstead, proposed the immediate formation of a Ladies' Association. Mrs. Norman kindly undertook to be the hon. secretary.

On Saturday, May 27, the Rev. B. W. Bucke (vicar of Holy Trinity, Lee, S.E.), and Mrs. Bucke, assembled their friends to hear about the exploration work. Mr. Martin opened the proceedings, and at the close the Rev. J. Bardsley made a most interesting speech. He confirmed what had been said on many points from his own personal observation when in Palestine, especially as to the need for losing no time in completing our work. Mr. Bardsley had lately been there a

second time, and was grieved to find that some of the rich carved remains which he had seen on his first visit were destroyed and gone, especially a beautiful lintel at Tell Hum, all gone now; it has been broken up by the natives for building-stone, and for being burnt into lime. Again, in the chambers of the tombs of the kings they had come upon an American who was carrying off fragments purposely broken off as mementoes of the beautiful sarcophagi.

Mr. Bardsley confirmed what had been said about the valuable confirmation of Holy Scripture given by the Survey, and the discoveries made by our Society. He illustrated his meaning by an anecdote. A cloth factor in Yorkshire had a piece of cloth stolen from him. After careful inquiry he came to the conclusion that a neighbour of his, also a dealer in cloth, had stolen it. He went and claimed the cloth, saying that he thought this must be his cloth. "Prove it," said the other. "I think I can," said the first. He had reflected that if the cloth were really his the holes in the selvedge would exactly fit the distances of the posts and nails in his field along which the cloth had been stretched. Those holes had of course been made by the nails at the time of stretching. The cloth was carried to the field and tried. Every hole fitted every nail, no more and no less, and the distances were exactly right. The proof was sufficient. The man confessed the theft. Now this is what the Society have been doing with the Bible and the Holy Land. They take the Bible to the Holy Land and everything fits. The incidental allusions, the places, manners, customs, products, climate, all correspond. The Bible fits the Land and the Land fits the Bible.

On June 1 a very large party met at the house of Lady Smith and Colonel Pinney to hear about the explorations. Colonel Pinney made a short address describing the present state of the work, especially referring to the fact that only one-third of the Survey remains to be completed, and that Lieutenant Conder and his brave companions will soon, it is hoped, be able to finish this part of the work. Lady Smith had held a meeting in January at her house, Somerton Erleigh, and out of that meeting many others have arisen, in Somersetshire, Dorsetshire, and London.

With this brief notice we conclude our account of the Ladies' Associations, and beg to offer hearty thanks to those ladies and gentlemen who have given us their kind and valuable assistance. The above will serve to explain to any one disposed to come forward and help us in this branch of our undertaking how this may be done, and we feel assured that those who have already been present at these ladies' meetings will gladly render us the further help we seek in the arrangement of other meetings wherever practicable.

Since the above was written Justice Sir Thos. D. and Lady Archibald have held a meeting at their house, on June 22nd, at 7, Porchester Gate, which was attended by a large number of persons.

Communications on this subject should be addressed to Mrs. Finn, The Elms, Brook Green, London, W.

THE FERTILITY OF ANCIENT PALESTINE.

"For the Lord thy God bringeth thee into a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills;

"A land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey" (Deut. viii. 7, 8).

THERE is probably no passage in the Bible which we recall more particularly, in speaking of the "ancient fertility" of Palestine, than the above. The question has over and over again been settled out of hand. It is stated that the cutting down of forests has caused a change of climate, and that decrease of rain has reacted on the land, making it barren. The present paper is intended, First, as an inquiry into what we know historically of the ancient condition of the country, of its ancient water-supply, cultivation, and seasons. Secondly, as a sort of abstract of the numerous observations made during the course of the Survey as to the decay of cultivation, and the disappearance of forests. It is only by going thus into detail that we can arrive finally at a good generalisation as to any change that may have occurred.

First of all, it may be remarked that no expression in the passage quoted is inapplicable to modern Palestine. The land is not said to be a beautiful or romantic one; the "lawns and forests," which the Survey party were stated two years ago to have surveyed, are not noticed in the Bible; the palm-trees, which modern artists so freely introduce, are not noted; the good things of the earth only are enumerated; and it is said to be what it still is, or is at least capable of becoming, a *good* land.

The "brooks of water" (נחלי מים) are admitted by all scholars to be the present *Wadys*, filled in some cases by perennial streams, but generally dry in summer. The "fountains" (עינת) are the modern *'Ayun*; the "depths" (תהמת), the deep blue pools which form the sources of many a stream throughout the country. The "valleys" (בקעה) or small plains, and the "hills," are unchanged; wheat, barley, vines, olives, figs, and pomegranates are still the principal products of the soil; and the DIBS (דבש), translated "honey," is the modern *Dibs*, a syrup prepared from the grape lees, which forms an important article of food among the peasantry.

There is probably no natural product of the country noticed in the Bible not to be found in modern Palestine. The question then arises, How far are we justified in supposing any great change to have occurred? It will be best to consider first the questions of climate and of water-supply, and then to take separately the various natural divisions of the country (all of which are noted in Scripture), and see how far a change in cultivation or in natural products is to be traced in each.

Climate.—The history of the Survey expedition will convince any reader of the *Quarterly Statements* that the climate of modern Palestine is extremely trying; yet the heat in summer is not very great, seldom

ranging above 95° in the shade; whilst in March, April, June, July, and August a west breeze blows nearly all day long. The dangers of the climate arise partly from the cold winds with hot sun in autumn, but principally from malaria due in great measure to want of proper drainage. When drainage has been accomplished, good water supplied for bad, and certain trees and plants (such as the sunflower and the blue gum or *Eucalyptus Globulus*) planted, a good deal has been done—as for instance by the German colonists—in rendering the climate of the plains less deadly in autumn. At *Beit Jibrin* is a stream called "the cursed water;" when this fails to dry up very early in spring fever is always expected to prevail, and in 1874 it is said to have carried off half the population of the village. No one seems to have seen that drainage might dispose of this water any year, and indeed my suggestion to that effect was met by the usual helpless fatalistic reply, "It comes from God."

We have nevertheless traces in the Bible that the low country was always unhealthy. No famous city stood in the plains, all being close, either to the sea or to the hills, and the frequent notice of fever and of the blindness, caused no doubt by ophthalmia, show conditions similar to those of modern times.

Water-supply.—As regards the seasons also much speculation has been made, and the curious assumption that the "former and the latter rain" were distinct wet seasons has caused it to be supposed that the amount of rain is materially decreased, a supposition which has, however, no very proper foundation.

In Deut. xi. 11, Palestine is contrasted with Egypt as "a land of hills and valleys, and drinketh water of the rain of heaven;" and rain is promised "in his due season, the first rain and the latter rain" (ver. 14).

In the present time, rain in an ordinarily good year falls first at the autumnal equinox. During November frequent thunderstorms occur, and about Christmas the weather is generally stormy. In January the heaviest rains fall, and in February, sometimes, none at all; but the weather is never settled until after the vernal equinox and the early April showers are past. From May to September no rain falls excepting generally one heavy shower in June or July. The average rainfall can be computed from our meteorological returns. The amount differs greatly in different years. Thus, in the rainy season 1872-73, a continuous east wind prevailed, and scarce any rain fell until the end of February, whilst in 1873-74 not less than 40 inches of rain fell, and seven falls of snow occurred in Jerusalem. The average may be perhaps stated at about 25 inches, and in ordinary years is always sufficient, were it stored in the innumerable reservoirs which remain (requiring very little trouble to repair them), to prevent any danger of drought in summer. It has been remarked by a careful observer that, as a rule, the seasons occur in a cycle, becoming yearly wetter and wetter for a certain period, then growing drier and drier until a year of drought arrives.

We possess in the earliest of Talmudic writings—the Mishna, which was completed before 200 A.D.—notes on the seasons which, when compared, show that very much the same sort of climate then existed in Palestine.

Mishna Taanith, Ch. 1.

1. "From what time shall they begin the form of praise that the Almighty power is manifested in giving rain? Rabbi Eliezer said from the first day of the Feast of Tabernacles" . . . . (the end of September, or about the autumnal equinox). Others place it a few days later.

2. Rain is not mentioned in prayer, but at the time of rain . . . . Until what time shall rain be sought? Until the Passover is finished. Rabbi Meir, however, makes the end of Nisan (March and April) the end, since it is said, "and He will cause to come down for you the rain, the former rain and the latter rain, in the first month" (Joel ii. 23).

3. In the third day of Marchesvan (October) shall they begin to pray urgently for rain. . . .

4. If the 17th day of Marchesvan (end of October) come without any rain having fallen, then shall they begin to celebrate three days of fasting. . . .

5. If the month Cisleu (November and December) begin and no rain have fallen, then there shall be three days of fast. . . .

6. If these prayers be not answered, then three more days of fasting. . . .

7. But if these days of fasting be not heard, then shall they leave off selling and buying, the building of houses, and the planting of trees, marrying and giving in marriage, and they shall leave off greeting one another . . . until the end of the month Nizan (March and April). For if no rain be given until then it is a manifest sign of the curse, since it is said, 'Is it not wheat harvest to-day' (1 Sam. xii. 17).

The above extracts show that the seasons at this time resembled those of the present time, and also that the Jews did not themselves consider the former and latter rain promised them to be separate rainy seasons.

Much that confirms this may be gathered from the Bible itself. We know that drought did occasionally occur for years in succession (1 Kings xvii. 1). The words used for the various hydrographic features are the same as those now in use, and no less than eight refer to various kinds of artificial receptacles for rain-water.

Not only does the geological structure of the country forbid us to suppose that parts now without springs were at a former period supplied by water now dried up, but the number of cisterns and reservoirs in dry districts all of undoubted antiquity would afford sufficient evidence that rain water was required at an early period in history.

The water-supply is a question of districts. No less than twelve perennial streams still exist in Palestine, and in some places, such as

the plains of Beisan (containing more than thirty good springs) and Nablus (boasting of seventy) there is no lack of water.

A glance at the various districts will show how perfect is the accordance between the facts of to-day and the biblical descriptions, but as far as climate is concerned we arrive at two conclusions:

1st. The seasons are unchanged;

2nd. The character of water-supply is unaltered, but as to the comparative amount of the rainfall we have unfortunately no data to go upon.

We may now take in succession the various natural districts, commencing from the south.

THE NEGEB (rendered in the A. V., "South-Land"). This district extends round Beersheba, and both in extent and in the meaning of the name, "dry land," is almost equivalent to the later district of *Daroma*. Its natural limit on the north is the step in the country immediately north of Ziph, where the soft porous chalk is superseded by the hard limestone. The "upper and lower springs" (Judges i. 15), as identified by us, spring from the hard formation in the north-west corner of the district, but in all other parts the water-supply is from cisterns, as the rain sinks down to the base bed, and no streams or springs occur.

The district is principally pastoral and rich in cattle now, as it was in the time of David. (1 Sam. xxv.) The wells of Beersheba depend for their supply now, as when they were first dug, on the fact that the rainfall of the district finds its way to the sea beneath the surface of the ground.

The only biblical expression, apparently not in accord with the idea of the unchanged character of the district, is the notice of the "Wood of Ziph," possibly explained by the discovery of *Khurbet Khoreisa*. (See *Quarterly Statement*, January, 1875, p. 44).

THE JESHIMON. This district is the wilderness on the west of the Dead Sea, and the name itself, "Solitude," shows its character to be unchanged. Shut out from the western breeze by the high range of the watershed, and deprived of springs by the character of the soil, it is, and must always have been, a desert, where the "partridge" and the "wild goat" alone inhabited the dry and rugged rocks.

THE SHEPHELAH, or "low ground," applying the word to the whole of the low ridge between the high watershed range and the plain, consists principally of soft limestone, and is the richest part of the country, abounding in olives and in corn, receiving the sea breeze and supplied with numerous springs, especially near the outcrop of the hard limestone. The "sycamores," which are noticed as distinctive of this district, still remain in many places. The "terebinths" of the valley of Elah (*i.e.*, terebinth) are still some of the finest in Palestine. The great number of ruined sites agrees with the large proportion of towns mentioned as having existed in the district, and the continual Philistine raids in spring time to "rob the threshing-floors" are accounted for by

the good character of the crops. The Shephelah is, and must always have been, one of the most productive districts in the country.

The Hills. This term is applied in the book of Joshua only to the higher watershed range, consisting of crystalline limestone, capped in parts with the softer chalky strata. At the junction of the two formations springs are always found; but where the porous stone prevails they are few and small. This is perhaps a part of the country which has altered most. We may divide it into three districts.

1st. The *Jebel Khŭlîl* or Hebron Hills. The main product is the vine, which flourishes better at this altitude, and requires the soft autumn mists which sweep the hills (4,000 feet above sea level), to bring the grapes to full proportions. Hence, round Hebron, and again on the rugged slopes of Hermon and in the high Galilean hills, the vine flourishes still, but the numerous vineyard towers and rock-cut wine-presses show this cultivation to have materially decreased. A map showing the ancient cultivation of the vine might easily be made from the materials now afforded by the great Survey.

It is in this district that we first encounter the question of forests in the "Forest of Hareth," and the notes on this subject may be here summed up.

The Hebrew words translated *wood* or *forest* are three, as below:—

Choresh (חרש), "a wood." From a root apparently meaning "tangled." (Gesenius s.v.) The word occurs in the forms *Khoreisa*, *Harâsheh*, and *Hirsheh** on our Survey sheets. The idea does not necessarily imply timber trees, but rather copse or underwood such as still exists, and is called *Hîsh* by the peasantry.

Jaar (יער), possibly preserved in the name *'Armah* for the plural form. This word occurs in connection with Hareth (1 Sam. xxii. 5), and in the name Mount Jearim† (Josh. x. 10). The A.V. renders it "forest." The root has, however, only the meaning "luxuriant growth," and does not imply timber trees. It might be rendered "wilderness" according to the old use of the word. This may be compared with the more dense thickets of lentisk and dwarf-oak (with occasional scattered pines on the high ground), which clothe the western slopes of the hills.

That the amount of this kind of forest has materially decreased and is still decreasing there is no doubt. The main causes are the continual destruction of the trees for firewood, the stupidity of the peasantry in

* *Khŭrbet Hirshah* represents the Hebrew Charashim, which is translated in the A.V. "Valley of Craftsmen," but the root is the same.

† In Joshua xv. 10, we read, "Mount Jearim which is Chesallon." The ruin of *'Armah* is close to the side of the valley, two miles south-west of Chesallon (*Kesla*). If it represents the Hebrew הר יערים, we have only to suppose the loss of Yod and a slight change to the Arabic adjective form. The word, however, has a meaning in Arabic—viz., a *vineyard*. Mount Jearim probably gave its name to Kirjath Jearim, but between the two lay Mount Seir, evidently the present *Batn es Saghîr*, the Ghein standing for (ע), and the position being what is required for the boundary line.

mutilating growing trees by cutting off the roots or burning off the branches, and the want of all laws for preservation of this valuable spontaneous growth. In the year 700 A.D., Arculphus mentions a pine forest, between Hebron and Jerusalem, in the very neighbourhood of Hareth (*Kharâs**) which has now entirely disappeared, leaving only traces in one or two stunted solitary trees.

Etz (עץ), a "tree." The root has the meaning of "strength," and applies to timber trees (Josh. x. 26); but does not imply forest, as it is often used of solitary trees. The trees of Scripture, oak, terebinth, fir, sycamore, cedar, box, olive, fig, and acacia, are still the trees of the country. The timber forests of Sharon and Galilee will be noted later on. The solitary sacred trees now existing are more than once noted in the Old Testament.

The conclusions naturally arrived at in this question are:—

1st. The character of the wooded growth is unchanged.

2nd. The districts covered by "wood" have on the whole materially decreased.

2. The second Mountain District is that of the *Jebel Kuds* or Jerusalem Hills, including the mountain possessions of Benjamin.

The western slopes are throughout thickly covered with copse, but the watershed plateau is quite bare of timber trees. There is, however, a good deal of good corn land, of olive and fig gardens, and the proportion of springs is large. That the country was bare, and round Jerusalem ill supplied with water, at least as far back as the middle ages, we gather from the graphic account by William of Tyre, of the suffering experienced by the Crusaders whilst besieging Jerusalem in 1099 A.D. Very little is said in the Talmud of the fertility of Judæa, and, indeed, the praises bestowed on Galilee suggest the comparative fertility to be unchanged. The vines of Judæa were, however, better than those of Galilee, and the corn of Ophrah (*Taiyibeh*) was so famous that to "Carry corn to Ophrah" was a Jewish proverb equivalent to "Carrying coals to Newcastle." Michmash also was famous for its corn, and the olives of Tekua are mentioned. Not a single stump is found at Tekua itself at the present day, but the site was considered sufficiently valuable to be made church property in the twelfth century. The willows of Motza (*Beit Mizzeh*, near *Kolonia*) were brought to Jerusalem, and the site still possesses its stream surrounded with trees. The Talmud, however, states the seasons to have been later in the hills than in the Shephelah, which is naturally still the case.

The third mountain district is the *Jebel Nâblus*, or "Mount Ephraim." Parts of this district are the most rugged and desolate in Palestine, but it is well supplied with springs, and abounds in figs. The wood which once existed near Bethel has disappeared, but a trace of this may perhaps be found in the name *Bâtn Harrâsheh*.

Samaria.—The district north of Shechem receives little illustration

* As proposed by me.

from either the Bible or the Talmud. Yet it is now the richest part of the country. The villages are well built of stone, the long olive groves flourish better than in Judæa, and the corn of *Wady Sh'âir*, "the valley of barley," is abundant and good. Shechem itself, with its seventy springs, its gardens all down the long narrow valley, its murmur of water and profusion of fruits, is the natural capital of Palestine. There are signs also of greater former cultivation. The parable of the man who "planted a vineyard and set a hedge about it (of stone or of thorn), and digged (in the rock) a place for the wine fat, and built a tower" (dry-stone, for a watchman), Mark xii. 1, is continually illustrated in the midst of dense copse or wild hill desert, showing the decay of the ancient vine cultivation. The ancient terraces cut out of the soft limestone, or built up with retaining walls against the sides of the harder rocks, show an extent of corn cultivation, of vineyard and olive yard which has now perceptibly shrunk. On the north, as we approach the plain of Esdraelon, the villages are very large, and the peasantry are rich compared with those of other districts.

THE JORDAN VALLEY.—Here again we find an entirely different climate to consider. The Jordan valley is now a wilderness, the climate in autumn is deadly, and in summer the heat makes it uninhabitable.

Josephus specially notes the richness of its soil, and calls it a θεῖον χώριον, or region fit for the gods. Herod the Great planted in it palm trees, which required, however, irrigation by an aqueduct, still existing, as found by the Survey party; and as late as 700 A.D. groves of palm, now only represented (except at Beisan) by solitary individuals, are noticed by Arculphus. The crop of rich herbage and gigantic thistles in spring attest the soil to be still unchanged. The change in climate is most probably due to the cause assigned by the late Mr. Drake (*Quarterly Statement*, April, 1874, p. 75), in the decay of that elaborate system of irrigation by aqueducts, which dates back at least to Byzantine and Roman times, and which we have carefully laid down on the Survey sheets.

This fertile part of the Jordan valley, where semi-tropical plants are cultivated, and where in the middle ages the Crusaders built sugar-mills, still standing in ruins, where indigo and cotton, every species of vegetable, and even the vine, may be cultivated, does not include the immediate neighbourhood of the river, where the ground is too salt to produce anything, but the plain at the foot of the hills, watered by fresh streams from numerous beautiful springs. Hence Josephus in another passage describes Jordan as "flowing through a desert," which at first sight seems hardly in accord with his glowing description of the gardens of Jericho.

The river itself flows in a jungle of tamarisks, which, however, only exist in the immediate proximity of the water.

The Jordan valley must always be unsuited to Europeans, but could certainly be cultivated by natives or by the negroes, who constantly take refuge in it. The nomadic tribes retreat in summer to the lower slopes

of the surrounding hills, and pasture their flocks throughout the whole length of the plains.

It seems probable that this district was always separated from the cultivated hill district by a strip of desert, for the conditions of water supply and of exposure only to wind from the east, which now apply to the eastern slopes of the Judæan and Samaritan watershed, must always have existed. Hence in this intervening district we find no biblical cities, and in it is included the "wilderness of Beth-aven" (Josh. xviii. 12), and perhaps the wilderness of Judæa, where John the Baptist was brought up (Luke i. 80). These slopes in spring furnish, however, pasturage for the flocks of the villages above.

Sugar was also grown at some time (probably the twelfth century) near *Beisán*, where the petrified stalks of the sugar-cane are still to be seen.

PHILISTIA.—Of the agricultural character of Philistia we hear little. The soil is very rich, and good crops are obtained near Gaza by merely scratching the ground. The olive groves here are as old certainly as the Mohammedan conquest, and according to tradition date back to the time of Alexander the Great. The gardens of Ascalon and Jaffa, where orange, lemon, and banana flourish, are famous. Yet in this district springs hardly ever occur, and artificial supply in ponds and cisterns must always have existed. The palm here grows in cultivation, but the only wild palms we have met in Palestine are those in the Jordan Valley east of Beisàn. Many villages, such as *Deir el Belah* and *Mejdel* on the sand near the coast, have groves of tall date-palms, but the fruit is very little esteemed.

The great enemy to cultivation in these plains is the fine sand of the dunes along the coast, said to advance a yard a year,* having south of Jaffa an average breadth of four miles, and slowly covering the gardens of Ascalon, where vines may be seen apparently growing in sand but really rooted in good soil beneath. Since the Christian era these dunes must have crept inland at least a mile, and in many cases more rapidly, but in 1,100 A.D. Ascalon already stood in the sand which now extends about one mile east of it, but is two miles and a half broad a little farther south. In the north this encroachment has been successfully checked by planting a belt of firs.

SHARON.—Probably no district has changed more than this plain stretching from Jaffa to Carmel. The ancient irrigatory system has been destroyed, and the passes cut through the solid wall of cliff near the sea for drainage are partly choked so that swamps have formed within. Cæsarea stood in the sand already in the fourth century, but now the dunes extend three and a half miles east of it. Farther north the wall of rock checks the sand, which forms a strip only half a mile wide.

Yet more, the disappearance of timber forest is here an indisputable fact. This forest of Sharon (or of "oaks," according to Reland's deriva-

* See *Quarterly Statement*, 1871, pp. 83, 84, "Captain Warren in Philistia."

tion of the word) existed in the middle ages. The wood of Assur (or *Arsuf*) is noted in the chronicles of Richard I., and is still represented by open country scattered in some parts quite thickly with oaks of moderate size, but farther south "the forest of Saron" is only represented by the stumps of trees thickly posted, from which numerous low bushes are sprouting. The forest has been cut down and the "Ingens Sylva" of Strabo is only represented towards the north end of the plain by open woodlands near the hill slopes of the Carmel range.

Lower Galilee contains four districts, which may be taken in succession, namely: 1st, the plain of Esdraelon; 2nd, the hill country of Zebulon; 3rd, the land of Gennesareth; 4th, the Carmel ranges.

First. The soil of the great plain is extremely rich, being partly composed of volcanic scoriæ and basaltic *débris* derived from the numerous craters east and west of the plain. Its present name, *Merj Ibn 'Amir*, signifies "the meadow the son of cultivation," and the district is also called the *Beládi Haritheh*, or "ploughed land." The whole plain is watered by the numerous springs on the north-east and west, coming from the crystalline beds at the foot of the hills. The principal products are corn, cotton, tobacco, sesame, and millet, or *durrah*, maize, and lentils, horse lentils (*kursinneh*), with every kind of edible vegetable. The olive groves on the west are numerous, but on the east scarce any trees exist. The palm flourishes in the gardens of *Jenin*, and an occasional specimen exists at one or two of the villages. The northern half of this plain was bought some four years ago by a Greek called Sursuk, twenty-two villages and their land being obtained (how it is not exactly known) for the sum of £20,000. His serfs have considerably improved the cultivation under good management, and if the title be secure the property must be of immense value.

Second. The hills of Zebulon include the plateau of the *Buttaúf*, and show three kinds of country. First the barren white hills round Nazareth, with a formation porous and chalky, letting all the water sink through and producing a poor soil. Second, to the west of Nazareth low ranges covered more thickly than any other part of Palestine with oak woods, especially along the course of the great *Wády el Melek*. This is one of the most picturesque parts of the country; a clear shallow stream flowing over flat ledges of rock, an open corn valley, and on either side low hills densely covered with oak trees, in which innumerable doves and other birds have found a home. Third. The *Buttaúf*, a fine open plain of soil, even richer than Esdraelon, with the same products. There is a curious story in the Talmud respecting the country of Zebulon.

"Tradition says that Zebulon lamented only to have obtained, by lot, mountains and sea-shore, whilst Naphtali possessed vines and fertile fields. But if Kitron were Sepphoris, and therefore a town in the possessions of Zebulon, what reasons for complaint would there have been. The neighbourhood of Sepphoris (*Seffúrieh*) is very fertile to a distance of sixteen square miles, and it flows with milk and honey." (Tal. Bab. Megilla 6 a, as quoted by Neubauer, Geog. Tal. p. 191.)

Notwithstanding the objection here raised, there is scarce a doubt that Sepphoris did lie in the land of Zebulon. Its reported fertility agrees with its present cultivation.

The Talmud divides Galilee into three districts; Upper Galilee above Caphar Hananiah (*Kefr 'Anan*), where no sycamores grew; Lower Galilee below (*i.e.*, south of) Caphar Hananiah, which produces sycamores; lastly, the country of Tiberias (Mish. Sheviith IX. 2).

The third Galilean district is the *Land of Gennesareth*, including not only the immediate neighbourhood of the lake, but also the *'Ard el Hŭmma*, or "hot country" (perhaps originally "Land of Hammath"), a rich district, in which now stands the modern *Beit Jenn*, probably representing, as I have pointed out in a former paper, the ancient Chinnereth, and the later Gennesareth. This country all belonged to the tribe of Naphtali, and its richness is specially noticed in the Talmud. "The Land of Naphtali is everywhere covered with fruitful fields and vines, the fruits of this land are famous for their sweetness." (Tal. Bab. Megillah, 6 a.)

Josephus also specially describes the country of Gennesareth: "Its soil is so fruitful that all sorts of trees can grow upon it, for the temperature of the air is so well mixed that it agees well with those several sorts, particularly walnuts." The passage is too long to be quoted in full (cf. B. J. III. x., 7, 8).

Beth Shan was included in this district,* and was so fertile in corn that the seed of a *saah* (2 gallons) produced 70 *Kor* (nearly 70 qrs.), according to R. Meir (Tal. Bab. Ketuboth, 112 a). Rabbi Simon ben Lakish said, "If Paradise is to found in Palestine, its gate is at Beth Shan" (cf. Midrash, *Bereshith*, Rabba, ch. 98).

Much change has occurred in this district. The northern slopes of Tabor are still covered with oak thickets, where the fallow deer is to be found, but Arculphus, in 700 A.D., mentions dense forests as surrounding the Sea of Galilee. Again, if we take Reland's derivation for the name Sharon—*i.e.*, "*oak*," we have indications that the *Ard el Hŭmma*, to which the title was applied in the fourth century, was once covered with forest. It is now almost entirely corn land, and the name only lingers in the ruin of *Sârôna* and the village called *Sîrîn*—*i.e.*, "thickets" or "thorns."†

The beautiful springs which exist in the district near Tiberias, the well-watered valley of the *Nahr Jâlûd*, the wooded slopes of Tabor, and the rich corn land of the *'Ard el Hŭmma*, belong to a district still capable, by irrigation and cultivation, of becoming something approach-

* "The territory of Beth Shan was called Chinnereth" (Midrash *Bereshith*, Rabba, chap. 98).

† The Samaritan Chronicle makes mention of an oak at Kirjath has Sirin, as late as the 16th century. When visiting the place in 1874, I cannot remember noticing any trees (cf. *Journal Asiatique*, Dec., 69). Kirjath has Sirin was not identified by Neubauer, but its being mentioned with Accho, seems to point to its being the modern *Sirîn*.

ing the paradise which the Jews describe it as having been in the first centuries of the Christian era.

The fourth district of Southern Galilee is the range of Carmel, included in the possessions of Zebulon and Manasseh. This range divides off from the watershed south of the great plain, and runs north-west to the promontory on which the convent stands. The western slopes are very gradual, sinking into the plain of Sharon. The range includes three districts:

1st. That which culminates in the volcanic cone of *Sheikh Iskander* and which consists throughout of the crystalline limestone. It is now thickly clothed with copse of lentisk, dwarf oak, &c. (see *Quarterly Statement* for January, 1873, p. 10 and p. 29) the soil being partly basaltic. Here the roebuck finds a home, and many wild animals not existing in the open country. Here in the midst of the thickets we have also found ancient terraces and watchtowers, showing an *increase* of the wooded growth.

The 2nd district is called the *Belâd er Rûhah*, or "breezy land," being an open wold of soft chalky soil, all arable and quite bare of trees The springs are few and small. On the west is an open oak woodland, part of the Sharon Forest.

3rd and last, Carmel proper is again sharply divided from the last by a great feature—*Wâdy el Mâleh*—and the crystalline limestone again crops up. The expression in the Song of Songs, "the hair of thy head like Carmel," applied to Solomon's Egyptian bride, might be thought to refer to the sort of curly undergrowth which covers the whole mountain, and pours down the watercourses a stream of green vegetation. The "fruitful field" is now all rock and thicket, but the luxuriance of wild growth attests the natural fertility of the soil, and the country is coveted by the German colonists, whose possessions at the foot of the mountain lie in a far less fruitful territory. Ancient wine-presses are still to be found on the top of the ridge, but cultivation is now confined to the immediate neighbourhood of the two Druse villages of *'Esfia* and *ed Dalieh*.

In this district, therefore, we find the reverse change to have taken place to that of Mount Ephraim, the wood having extended farther than it did in the time of Jewish prosperity and cultivation. The only indication of *timber* on Carmel is in the dwarf pines along the ridge.

Only two districts in Palestine remain to be noticed, and these still unsurveyed.

Upper Galilee is the most picturesque and probably the healthiest part of Palestine. The vine is still cultivated, as for instance at *Kefr Bîrîm*, whence the German colonists obtain grapes for the manufacture of a very fair kind of red wine. The woods of Banias, which are so often noticed by William of Tyre, are still in existence, as can be seen in the Fund Photographs. The country lay all within the possessions of Naphtali, and its fertility appears to have exceeded that of Judæa, though its wine was not considered by the Talmudists to be equal to

that of the Hebron hills, nor was it so abundant (Tal. Bab. *Nazir*, 31 b.)*

PHŒNICIA includes the land of Asher, the low hills of soft limestone, and the tract of sand along the coast. Here the palm flourishes more abundantly as it obtains water and sand, the two requisites for its proper growth. Thus at Haifa we find a long grove beside the Kishon, and at Acre, Tyre, and Sidon it also flourishes.

Dr. Tristram has long ago observed that the palm can never have grown in numbers in the hills where exposed to frost. In the plains and low ground only do we find such names as Kirjath Sannah and Tumrah (*i.e.*, "town of palms" and "place of dates"), and no passage in the Bible makes mention of palms in districts where they cannot grow at the present day.

The orange, lemon, and banana also grow best along the coast, the latter especially at Sidon. The Talmudists, commenting on the verse relating to Asher, "let him dip his foot in oil" (Deut. xxxiii. 24), say that the oil ran like a stream. (Siphri, *Deut.*) "It is easier to bring up a legion of olive trees in Galilee than a child in Palestine" (*Bereshith* Rabba, ch. 20). The oil of Gush Haleb (*el Jish*) was more abundant than that of any other part of Palestine (Tal. Bab. *Menachoth*, 85 b). That of Tekû'a, in Judæa, was, however, considered better in *quality* than any Galilean oil (Mishna Menachoth, viii. 3). The same passage places the Samaritan oil of Regueb (probably *Rûjîb*) in the second category.

Olives also grew at Netopha (*Umm Toba*) near Tekúa, whence the derivation of the word meaning "dropping" (Mish. Pes, vii. 1).

From these passages we infer Galilee to have been the most fruitful in oil. At the present day the finest groves exist in the Samaritan low hills, but the Talmud never admits the Samaritan country to have been as fertile as the land of Israel.

The Crusaders undertook the cultivation of sugar in the lowlands of Phœnicia. Thus William of Tyre mentions plantations in a plain well-watered and irrigated by aqueducts as existing near Scanderion (the modern *Iskanderúna*), south of Tyre, as late as 1124 A.D.

The whole of Palestine from Dan to Beersheba has thus been traversed, and the notes preceding are sufficiently minute to allow some sort of conclusion to be drawn. These deductions, which appear to me to be the natural outcome of the facts collected, may be briefly summed up as follows:—

1. The climate of Palestine is capable of great improvement by drainage, but has always been to a certain extent malarious in the plains. These, and especially the Jordan valley, will always be unfitted to European constitutions, but may be made salubrious for the indigenous population.

* Major Wilson remarks: "In North Galilee some of the hill-tops are still covered with roots of old forest trees, and in 1865 much charcoal was being prepared there for the Damascus market."

2. The seasons in Palestine are unchanged, and there is no evidence of any very remarkable falling off in the amount of rain, though the data are not sufficient for a definite conclusion on the subject.

3. The spontaneous growth resembles in character that mentioned in the Bible. In some districts it has greatly decreased, in others it has spread; woods of timber trees have decreased in extent, but still exist in part of the districts formerly occupied by them.

4. Cultivation and drainage have both been neglected, and the richness of the soil makes it certain that very little labour would make an enormous change in the productiveness of the country.

5. The present water-supply answers exactly to that described in the Bible, in the Talmud, and in Josephus, and depends entirely on geological formation.

6. The north of Palestine is and has apparently always been more fruitful than the south.

7. The Judæan hills are unchanged in appearance, at least since the twelfth century, and were probably always the most barren-looking of all the districts. The deserts to the east and south appear also to be unchanged.

To sum up, the change in Palestine is one of *degree only and not of kind*. The curse of the country is bad government and oppression. Justice and security of person and property once established, Palestine would become once more a land of corn, vines, and olives, rivalling in fertility and in wealth its ancient condition, as deduced from careful study of such notices as remain to us in the Bible and in the later Jewish writings.

CLAUDE R. CONDER, Lieut. R.E.

NOTES ON THE LANGUAGE OF THE NATIVE PEASANTRY IN PALESTINE.

IN the course of conversation with travellers in Palestine I have always found it considered an extraordinary fact that the names of so many ancient sites should remain unaltered to the present day, when the language has apparently been changed from the Canaanite, or the Hebrew, to the modern Arabic. The study of the immense number of topographical titles which we have now accumulated, and which is necessary for the preparation of the final name indexes of the Survey, gives very clearly the reason for this preservation of ancient names. It is well known to those familiar to the country that whatever else they may be, the Fellahin, or native peasantry of Palestine, are not Arabs; and if we judge from the names of the topographical features their language can scarcely be called Arabic.

It is not indeed merely that tradition has handed down, more or less imperfectly, the memory of a few ancient names, but that *the whole*

Bible nomenclature still lives unchanged in the country. I have had occasion to point out that in Bedouin districts the ancient nomenclature has disappeared. The nomadic tribes called *Beni 'Arab*, or "Sons of the Arab," are invariably mentioned among the settled population by that title, thus making it clear that the *Fellahin* do not consider themselves to be Arabs. The nomadic people call themselves *Bedawîn*, but no doubt are descendants of the Arabs of Scripture (Neh. vi. 1). Their language presents marked differences from that of the settled population, and their *patois*, or rather *argot*, is a tongue unintelligible to the ordinary Arabic student.

The study of the *Fellah* language by a competent student would no doubt do much to set at rest the question of the origin of the race. We see clearly from the cases, few and far between, in the Bible, where a change in the name of a town is specially noted, that the Jews accepted the existing Canaanite nomenclature as a rule, and this conclusion is strengthened by the discovery that the Canaanite nomenclature of the lists of Thothmes the Third is identical with the later Jewish nomenclature of the Book of Joshua. The fact that the latter exists almost unchanged in the *Fellah* dialect tends to show that these people are of Canaanite origin, though no doubt a mixed race as now constituted. The following notes on that part of their language which has come under my notice may therefore perhaps be of use to students.

In his valuable work on Palestine Dean Stanley has collected the Hebrew words which refer to topographical features, and which are used in the Bible. In looking over the list I find that all those most commonly used in the Old Testament recur again and again in the nomenclature of the Survey. The following are the most interesting examples.

I. Horographic Terms.

1. Bikah (בקעה), a plain, occurs in the diminutive form *Buķei'a* (Josh. xi. 8).

2. Sharon (שרון) occurs once under the form *Sarona*.

3. Shephelah (שפלה), "low ground." This term was applied in the fourth century to the district round Beit Jibrin, and it is by no means proved that in the Bible it applies to any larger district, for all the towns mentioned in Josh. xv., as in the Shephelah, occur in this very neighbourhood. Besides the name *Sifleh*, mentioned by Captain Warren and M. Ganneau as representing this term, we have in this district the name *'Allar es Sifleh*, *Bîr es Sifleh*, and *Bîr es Siflâni*.

4. Arabah (ערבה), "desert" (Josh. iii. 11), remains unchanged in the modern *Arabah*.

5. Ciccar (ככר), "round," applied to the course of Jordan, is possibly represented by the modern *Kerkâr*, applied to the windings of the river (2 Sam. xviii. 23).

6. Gelilloth (גלילות), "mounds," is no doubt preserved in the name

Jelûl, applied to a *Tell* east of Jordan, and to several places in Western Palestine (Josh. xiii. 2).

7. ABEL (אבל), "a meadow," occurs as *Abîl*, in the north of Palestine (2 Sam. xx. 14).

8. ROSH (ראש), "headland," is common as *Râs* (1 Kings xviii. 42).

9. CATAPH (כתף), "shoulder," occurs as *Kutf* in the modern nomenclature (Josh. xv. 10).

10. GIBAH (גבעה), "hill," is common in all parts, applied to villages called *Jeb'a*.

11. OPHEL (עפל), "swell" (of ground), occurs in the name *'Afûleh*. The inspection of the lists of Thothmes seems to show that *el Fûleh*, and possibly the two places called *Tell el Fûl*, have the same derivation (1 Sam. v. 6). *Fûl* in Arabic means a bean.

12. SHEFI (שפי), "a bare place," possibly occurs as *Shûfi*, applied to a village (Numb. xxiii. 3).

13. TZUR (צור), "a rock," is common as *Sûr*, applied to rocks and villages on cliffs (Judg. vii. 25).

14. SHEN (שן), "crag," with the article, occurs possibly in the names *Beit Shenna* and *Khurbet Hasan* (1 Sam. xiv. 4).

15. CEPHIM (כפים). Plural, translated "rocks," occurs once in the name *Kuf Sanasîn* (Job xxx. 6).

16. AROOTS (ערוץ), a word of doubtful meaning, only found in Job xxx. 6; occurs possibly in *'Ain 'Arûs*, with the *sad*.

17. RAMAH (ראמה). "Height" appears as *Râmeh*, but has lost its original meaning, being now understood to mean "pool."

II. HYDROGRAPHIC TERMS.

1. NAHAR (נהר), "a perennial stream," occurs unchanged as *Nahr*, with the same restricted meaning.

2. MABARAH (מעברה), "a ford," occurs once in the name *'Abûrah*, which we identify with Beth Abara (Josh. ii. 7).

3. SHIHOR (שחור), "the black river" (Josh. xix. 36); is no doubt the present *Wâdy Shaghûr*.

4. NAHAL (נחל), "torrent." The word has been superseded by the modern term *Wâdy*, but is no doubt to be found in its plural form in the name *Nehalîn*, applied to several places in or beside great torrents.* The word *Wâdy* in general use is exactly equivalent to the Hebrew term, which is generally rendered "brook" in the English version.

5. PELEG (פלג), "stream" (Judg. v. 15), is probably the origin of the name *Falûjeh*, applied to a village.

6. JAVAL (יבל), "a flood" (Jer. xvii. 8), is recoverable in the name *Yebla*, applied to a ruin beside a perennial stream.

7. APHIK (אפיק), Psa. xliii. 1, "strong," has become *Fik*.

8. AIN (עין), "spring;" remains unchanged as *'Ain*.

* *Nahl* in Arabic means a bee.—C. R. C.

9. MAIN (מעין), Josh. xv. 9, "a collection of springs," occurs in the names *M'ain* and *Bîr M'aîn*.

10. MOTZA (מוצא), "springhead" (2 Kings ii. 21), occurs once as *Mizzeh*.

11. MAKOR (מקור), "well spring," occurs unchanged, with the same meaning as *Mekûr* (2 Kings xix. 24).

12. GAL, plural GALLIM (גל), "fountain" (1 Sam. xxv. 44), occurs frequently in the word *Jellameh*, applied to villages.

13. MABOOA (מבוע), "a gushing spring" (Isa. xxxv. 7), occurs in the name *'Ain Yambu'a*.

14. BER (באר), "well;" occurs in the late Aramaic form of *Bîr*.

15. BERCAH (ברכה), "tank," (2 Sam. ii. 13), is unchanged as *Birkeh*.

16. BOR (בור), "pit" (Gen. xxxvii. 20); occurs as *Bûr*, and in the dual *Bûrîn*.

17. GEB (גב), "ditch" (2 Kings iii. 16); occurs as *Jub* more than once.

18. HAPHRAIM (הפרים), "two pits." This word is identical with the modern *Hŭfîreh* (Josh. xix. 19).

19. BITZAH (בצה), "a marsh," is common as *Bŭssah*.

III. FORESTS.

1. CHORESH (חרש), "thicket" (1 Sam. xxiii. 15); occurs as *Khoreisa* twice, also in *Khuras* and in *Hirsheh*, all applied to ruins. The ordinary word answering to this term is *Hîsh*.

2. PARDES (פרדס), "plantation" (Neh. ii. 8), occurs at least twice in the word *Fureidîs*. The two words JAAR,* "thick wood," and ETZ, "timber," do not appear to be now in existence.

IV.—TOPOGRAPHICAL TERMS.

1. KIR. (קיר) (1 Sam. xx. 25), "a wall," occurs in the name *Kîreh* applied to a ruin.

2. KIRJATH (קריה) "city," is unchanged, is *Kurieh*.

3. BIRAH (בירה) "fortress," is common throughout the country, unchanged as *Bîreh* (Neh. i. 1).

4. TIRAH (טירה) "fenced city" (1 Chron. vi. 39), is also very common in the name *Tîreh;* both these last words have lost their significance in the language being closely akin in sound to the words *Bîr* a "well," and *Tîr* a "bird," with which the natives connect them.

5. ARMUN (ארמון) "keep," (Psalm xlviii. 3), is probably to be found in the name *Râmûn* applied to a village.

6. HATZOR (חצר) (Josh, xv. 3). This term generally becomes *'Asûr*, but in some cases *Hazûr*. There were many Hazors or "enclosures" in all parts of Palestine.

* I have noticed in another paper the possible preservation of the plural JEARIM in the modern name *'Armah*.

7. CAPHAR (כפר) is unchanged as *Kefr*. It means, properly, a "hamlet." (1 Sam. vi. 18.)

8. PERAZOTH (פרזות) "unwalled towns" (Deut. iii. 5). This is possibly recognisable in the name *Ferasîn*.

9. BETH (בית) is unchanged in *Beit*, "house."

This list is not complete, several other words might be added, including the names of towns which have a topographical meaning such as DANNAH, "low ground." This being a town of Judah (Josh. xv. 49) cannot be identified with the modern *Dennah* in the valley of Jezreel, but the position of *Dennah* agrees with the derivation of the Hebrew. The above instances are quite sufficient to show that the whole nomenclature of the country is almost entirely unchanged. The newly imported words, such as *Wâdy* for instance, form a very small proportion, and in these cases the Hebrew word generally lingers although its meaning is lost. Out of the forty-six words given above only ten have certainly lost their original meaning among the peasantry, though several are unknown to the townspeople.

This enquiry may be carried a little further, for it seems probable that the nomenclature still contains traces of the *ancient Canaanite tribes* as follows:—

1. HIVITES. This name (חוי) always occurring in the singular is identical with the modern *Haiyeh* applied to many ruins, as was first remarked by Robinson.

2. HORITES. The troglodytes, or cave dwellers, descendants of Keturah, inhabiting the south of Palestine where caves are abundant. A trace of the name, perhaps, remains in the names *Hôra* and *Tell Hôra*. Jerome notices that *Beit Jibrin* (Eleutheropolis) was originally inhabited by Horites, a tradition no doubt connected with the great caverns to be found there.

3. HITTITES. The northern Hittites lived beyond the bounds of Palestine proper, but the Talmud mentions a CAPHAR HITTIM or "village of the Hittites," which appears to be the modern *Hattîn*.

4. AMORITES, or "highlanders," called in the Egyptian records *Amaur;* probably the name *'Amurieh*, which applies to several places in the hills, contains a trace of the name. It may, perhaps, be running a theory too far to suggest that the name *'Amr*, so common throughout the country, has the same derivation.

5. PERIZZITES, or "Rustics," *Pagani*, or, as the modern Arabic has it, *Kufâr*, have possibly left their name at *Ferasîn* in the district they are supposed to have occupied.

6. AMMONITES. Though properly a tribe belonging to the country beyond Jordan, a Caphar Ha-Ammonai existed in the territory of Benjamin. From its position in the list it is evidently the modern *Kefr 'Ana*. There are three villages of this name in Palestine.

7. PHŒNICIANS are commonly supposed to be intended in the various legends of the *Fenish* which exist at *Beit Jibrin*, *Kuratiyeh*, and *Soba*.

The object which I have always endeavoured to keep in view is the raising of the study of Biblical Topography to the dignity of a *science* governed by laws which cannot be questioned. Our discoveries have already shown *consecutive order* to be a law of the principal lists of the Old Testament, and have established the perfect accord between this order and that of the Egyptian records. It is no less necessary to study the laws which govern the survival of the Hebrew sounds, the violation of which will always cause any identification to be considered unsatisfactory by philologists. For this reason it may be useful to note here the changes which are generally known to have taken place, and which are recognised by such scholars as Gesenius. The order of the Hebrew alphabet will be the most convenient to follow. The difficulty of printing forbids the use of Arabic type.

TABLE OF CONVERSION OF HEBREW SOUNDS INTO ARABIC:—

א. This being a weak letter is often lost or represented by the Arabic article *el* as in the cases Adoraim = *Dura*, Eshtemoa = *es Semû'a*. It is sometimes strengthened and becomes *'Ain* as in Ascalon = *'Askalôn*. The confusion of ע and א was a Galilean vulgarism (cf. Tal. Bab. Erubin 53 b.)

The addition of an aleph to the beginning of a word is a common Fellah vulgarism, as *Ibzîk* for Bezek.

ב. This was confused with פ by the Galileans and used instead of ו by the Samaritans.

ג. Is generally the Arabic *Jim*, but in a few cases where pronounced hard in Hebrew it seems to have become *Qaf* in Arabic, which is vulgarly pronounced as a hard G. Instance, *Gederoth* = Katrah (Warren).

ד. Is always unchanged, but sometimes an error of transcription is suspected to have placed ד for ר. It is always *Dâl* in Arabic and never *Dâd*.

ה. Is the Arabic *Hé-té*. It is very often lost altogether, especially as an article, and in other cases is represented by *Yeh* as in Ha-Cain, now *Yekin*.

ו. Is *Wou* in Arabic, but *Yeh* is often added in the diminutive form, as *Shuweikeh* for Shochoh. It is sometimes lost, as in the case *Lebban* for Lebonah.

ז. Is generally *Zain* in Arabic, but often *Dhal*. The two sounds are not distinguished by the peasantry, who pronounce Dhal like Z.

ח. Is properly *Héh* in Arabic, but often *Khéh*, and very constantly *'Ain* takes its place. This confusion of ח and ע is noticed in the Talmud (Tal. Bab. Erubin, 53 b.) as a Galilean vulgarism. The Samaritans confused ח and ק.

ט. Is represented by both *Tâ* and *Tzâ* (pronounced *Dhâ* in Palestine.) There is no well authenticated instance of any confusion with ת = *Tâ*.

י. Being a weak letter this is very often lost, especially at the begin-

ning of words, as in *Zerîn* for Jezreel. It is properly the Arabic Yeh, but one instance occurs where *'Ain* takes its place, namely, *'Attîr* for Jattir, an identification which has not been disputed as yet.

כ. Is the Arabic *Caf*, commonly pronounced *Châf* by the peasantry. The Galileans did not distinguish כ and ק, but in modern language they are very distinct in sound.

ל. The Arabic *Lâm*, but the peasantry confuse it with *Nun*, as in the well-known instances of *Beitin* for Bethel, *Zerîn* for Jezreel. As a termination it is generally lost, as *Yebna* for Jabneel.

מ. The Arabic *Mîm*. In Hebrew it is often assimilated, disappearing, and the next letter being doubled. As a plural termination it is generally now represented by *Nûn*. This change is also to be remarked in the Aramaic plurals, as ים׳רין for סירים. In some cases *Bé* seems to take its place, as in *Tibneh*=Timnah.

נ. Arabic *Nûn*. It is often confused with *Mîm* in sound, and when it occurs as a termination is almost always lost, as in the well-known instance, *'Akir* for Ekron.

ס. Is always the Arabic *Sin*. This is an important law to notice. The Ephraimites confused ס and ש (Judges xii. 6).

ע. Is the Arabic *'Ain*, but a few instances occur in which it is softened to *Aleph*, as *Andûr* for Endor, and *Kila* for Hebrew Kilah. It is often also represented by the *Ghein*, as in *Ghuzzeh*—Azzah. The confusion with ח is noted above.

פ. The Arabic *Fe*. No known instance of confusion with *Be* can be considered proved.

צ. The Arabic *Sâd*, or *Dad*, as in the cases *'Asûr* for Hatzor, and *Beit Sur* for Bethtzur, and in *'Ard* for the Hebrew ARTZ.

ק. The Arabic *Qaf*. Pronounced like hard G and like J by the Bedouin (there is a difference from *Jîm*, which is like the French J, not the English J); by the townspeople and some of the peasantry it is dropped, being only represented by a sort of catch in the breath.

ר. The Arabic *Ré*.

ש. Is both *Sîn* and *Shîn* in Arabic, but most frequently the latter.

ת. The Arabic *Té*, and more rarely *Thé*. It is not unfrequently lost altogether, as in *es Semûa'*—Eshtemoa, and *Eshu'a*—Eshtaol.

All these equivalents will be found in Gesenius, but the vulgar pronunciation of the letters often throws additional light on the connection. It will be seen that many sounds alike in English are widely separate in these languages, and that the amount of change which is really known to take place is smaller than has generally been supposed. Robinson's identifications have the advantage of following these laws much more closely than any except those of M. Ganneau, who is an accomplished philologist. Robinson's identifications are consequently, as a rule, more satisfactory than others. The weak letters liable to change are א ה ו ל י ת, to which we may add the servile מ and the ordinary confusion of ע and ח. The number of identifications made during the survey, and obeying these laws, is large, and I consider that a few put

forward by me which do not obey them, will probably prove in the end unsatisfactory for other reasons.

Two points of interest with regard to the nomenclature may be noted in conclusion.

In the first place, it is remarkable that the ancient nomenclature sticks more closely to the ruined sites than to the natural features of the country. Thus, almost every great valley had a Scriptural name now lost; no trace of the valleys of Elah, Bezor, Kishon, Jiphtah-el, Achor, &c., &c., has been recovered, whilst the valley of Soreg has left its name in the ruin of *Surîk*, that of *Aijalon*, in the village of *Yalo*, and that of Charashim in the ruin *Hirshah*. No mountain noted in Scripture has yet been found to retain its name, and very few wells. On the other hand, not only do the ruins retain unchanged their old names, but innumerable sites not mentioned in Scripture have titles not to be interpreted by reference to an Arabic dictionary, but identical with Hebrew words having a topographical meaning. This is what is naturally to be expected. The natural features of the country give a small percentage of the Biblical names often taken from neighbouring towns. The titles of the natural features in the modern nomenclature are for the most part descriptive, and of little value, whilst those of the ruins are almost invariably of importance.

The second point requiring special attention is the nomenclature of the *Mukams*, or sacred places. In his interesting paper on the "Arabs in Palestine," M. Ganneau has drawn attention to these local deities, following in the steps of Robinson, who first recognised their importance.

The veneration paid to the local deities by the peasantry resembles that esteem in which local saints are held by the Italian *Contadini*, and is a sure relic of Polytheism. The mythology is, however, extremely complex, as not only original deities, but Jewish heroes and Christian saints have been received into the calendar of the *Welys*, or "friends" of God.

It is remarkable that in Samson's country we should find not only *Shamshûn el Jebbar* and *Sheikh Samat* noted by M. Ganneau, but *Sheikh Abu el Jahm*, "father of the lion," and *Umm el Hemâm*, "mother of the hero." The names of Paul, Ezekiel, Barachel, David, Moses, and many other Scripture worthies exist at the various *Kubbehs*, or chapels; but on the other hand later sainted characters can be detected, and sure traces of Christian origin are discernible in the name *Mukam Sidna Isa*, "Station of our Lord Jesus;" *Sandahanna*, Saint John; *Sandahawi*, Saint Eva; or *Jebril*, Gabriel; all venerated by the *Moslem* inhabitants of the country. It would be no easy task to determine whether a tradition is of really ancient origin, or merely a reminiscence of monkish teaching, added to which the improvements made by the peasantry are often quite modern, as in the legend of the wire which connected the habitation of *Melik el Fenish* with the palace of his daughter, a story dating since the establishment of the electric telegraph.

The veneration in which these saints are held cannot be doubted. As in England the fairies were feared, so in Palestine the peasantry will not, if they can avoid it, speak of a *Wely* by his full name; they prefer a complimentary nickname, such as "the good Sheikh of the raft" (*Haj 'Aliân*), "the lady of childbirth," "the famous Sheikh," "the father of the Crescent," "the strength of the faith," &c., &c. These divinities have a local power extending to a greater or less radius; within this circle they are feared, and it is said a man would rather confess a murder than allow himself to be perjured in swearing on the tomb in the *Mukâm* of his village. Whether the complicated mass of tradition, the growth of so many centuries, and the product of three religions, can be disentangled or is worthy of minute investigation, I leave others to judge.

The general outcome of this inquiry is, it will be seen, the probability that the whole language of the native peasantry (following the indications given by topographical nomenclature) approaches much closer to the Aramaic, which Jerome tells us was in his time the common tongue of the country, and even to the Hebrew than it does to modern Arabic. The dialect of Palestine is not understood in Morocco, where the Arabic words are entirely different, nor even in Egypt, and many words in the Survey sheets are not to be found in any dictionary of Arabic, though easily traced in Buxtorf or Gesenius.

If such be the case there is nothing extraordinary in the fact that by far the larger majority of Scripture sites are capable of recovery, and the collection of these names becomes a greater service to the study of the Bible than any amount of excavation for ruins which scholars doubt ever to have existed—such as Ahab's palace of ivory, or the temples of the Calves at Bethel.

CLAUDE R. CONDER.

PALESTINE BEFORE JOSHUA.

By LIEUT. CONDER, R.E.

(*Continued from Quarterly Statement*, April 1876, p. 87.)

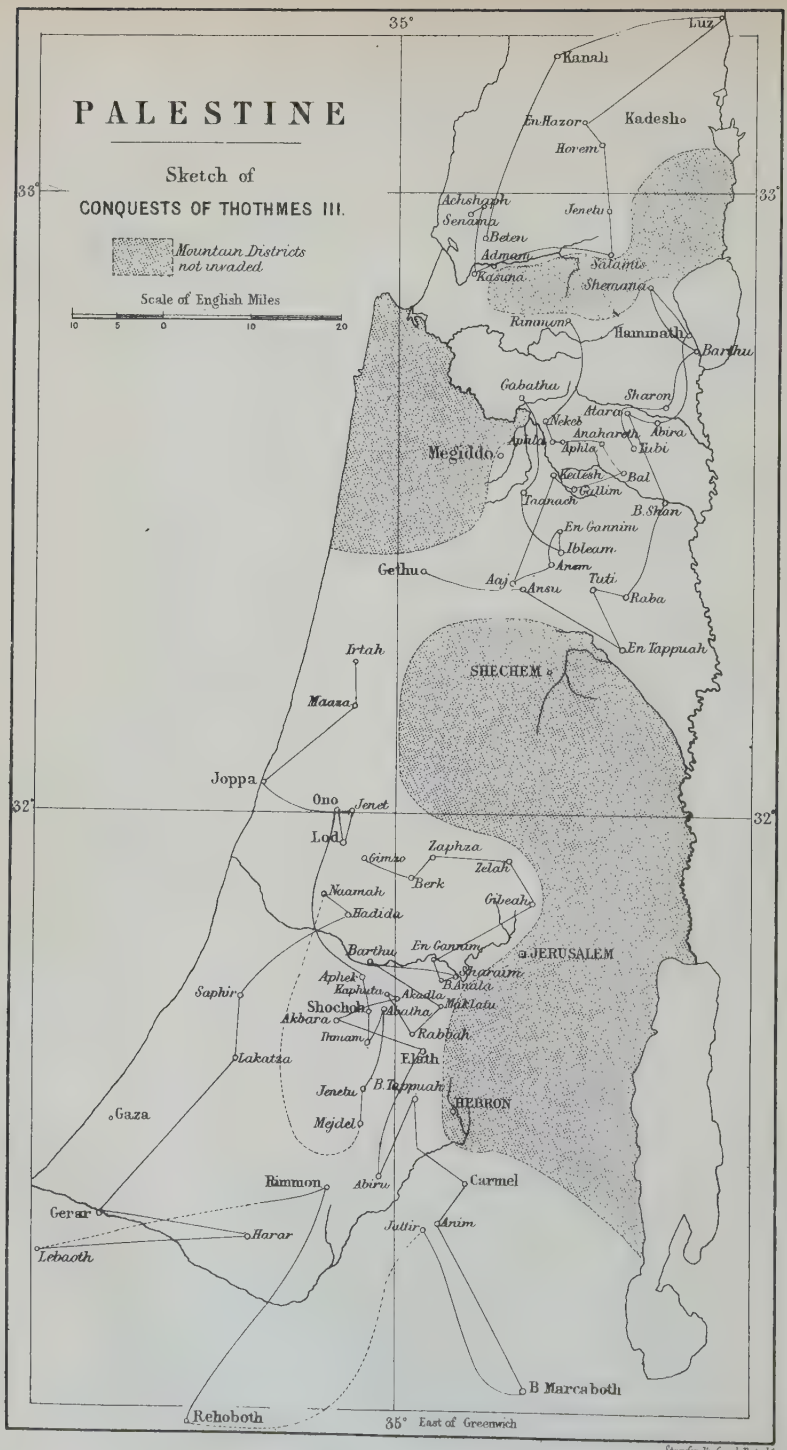
GROUP I.

Section III.

THE third section refers to towns in the plain of Esdraelon and the *'Ard el Humma*. In seeking for the sites, we are guided by the identifications proposed by Mariette for Nos. 42, 43, 52, 57. The list proceeds as follows:—

41. *Kebatua(n)*.—As this follows sites near Acca it is to be sought north of the next. No doubt it is the Gabatha of Josephus, the modern *Jebâta*, on the north edge of the plain.

42. *Taanak*, Mariette Bey identifies with the famous Taanach of the Bible (Josh. xii. 21), the present ruin of *Taanuk*.


PALESTINE
Sketch of
CONQUESTS OF THOTHMES III.
Mountain Districts not invaded
Scale of English Miles
10 5 0 10 20
35°
33°
32°
Luz
Kanah
En Hazor
Kadesh
Hovem
Achshaph
Jenetu
Senama
Beten
Admem
Salamis
Kasuna
Shemana
Rimmon
Hammath
Barthu
Gabatha
Sharon
Nekeb
Atara
Anaharath
Abira
Megiddo
Aphek
Aphla
Tubi
Kedesh
Bal
Gallim
Tadnach
B. Shan
En Gannim
Ibleam
Gethu
Anem
Aaj
Ansu
Tuti
Raba
En Tappuah
Irtah
SHECHEM
Maaza
Joppa
Ono
Jenet
Lod
Gimzo
Zaphza
Zelah
Berk
Naamah
Gibeah
Hadida
Barthu
En Gannim
JERUSALEM
Ephraim
B Anath
Aphek
Kaphsita
Akadia
Saphir
Shochoh
Abatha
Maklatu
Akkara
Rabbah
Hanam
Lakatsa
Ekuth
Jenetu
B Tappuah
HEBRON
Gaza
Mejdel
Rimmon
Abiru
Carmel
Gerar
Harar
Juttir
Anim
Lebaoth
B Marcaboth
Rehoboth
35° East of Greenwich
Stanford's Geog! Estab!

43. *Ibl'amu.*—Mariette Bey proposes the Biblical Ibleam (Josh. xvii. 11), which Mr. Drake finds at *Bel'ameh*, south of Jenin.

44. *Geneth Asnah.*—Following close upon the last may be translated "Garden of Palm," as the hieroglyphic may probably represent the Hebrew words (גנתהסנה). It probably refers to *Jenîn*, the Biblical En Gannim (Josh. xix. 21), or "Spring of the Garden." Both a spring and a palm garden are to be found at Jenîn.

45. *Latau 'Araka.*—This long name is difficult to connect with any Hebrew word. A place called *el 'Araka* exists north of Jenin, but the identification is very doubtful.

46. *Aina.*—The neighbourhood suggests Anem, a town of Manasseh, which must have been near En Gannim, since the name stands instead of the latter in 1 Chron. vi. 73. For this I have already proposed the present ruin *el Ghanâm*, immediately south of Jenin, fitting the requirements of the Biblical site and of the present list. The Arabic *Ghein* is only a variation of the *'Ain*.

47. *'Aak* or *'Aaj*, following next, suggests the ancient site of *'Ajja*, west of Jenin.

48. *Ras Ketes*, a second Kadesh. There was a town of Issachar called Kedesh (1 Chron. vi. 72). It is to be sought in the plain of Esdraelon, and is probably the ancient ruined site called *Tell Kedîs*, or *Tell Abu Kedîs*, near *el Lejjûn*. The list of the Royal cities (Josh. xii. 22) reads in consecutive order, if we accept this site instead of Kadesh Naphtali as the Royal Kadesh. Mariette Bey inclines to this identification, but does not fix upon it.

49. *Kiliimna* or *Jiliimna*, equivalent to the Hebrew *Gallim*, "heaps," or "fountains," is evidently *Jellameh*, immediately east of the last.

50. *Bar* or *Bal.*—Possibly from the indications afforded by Nos. 49 and 52, that this site is somewhere in the valley of Jezreel, we may identify it with *Khurbet Yebla*, an ancient site near *Wady el Bîreh*. The word means "stream," derived from the Hebrew (יבל).

51. *Shemesadmah* is possibly to be found in the present *Tell esh Shemdîn*, east of the last.

52. *Anuheru* is evidently the Biblical Anahareth (Josh. xix. 19), with which Mariette Bey identifies it. I have already proposed the modern *en N'aûrah*, agreeing well with the requirements both of the present narrative and of the Biblical lists.

53, 54, *'Aphla, 'Aphla.*—These two places of identical name, equivalent to the Hebrew Ophel, or "swelling" ground, are evidently *'Afûleh* and *el Fûleh*, two ancient sites close together, and not far west of *en N'aûrah*. These identifications form a most satisfactory proof that the preceding identifications are correct, and that the theory of consecutive groups is capable of being carried out.

55, 56. *Heshbu, Tusulat*, I have been unable to find, but the next in number indicates a district beyond the present extent of the Survey.

57. *Nekebu.*—Mariette Bey suggests the Nekeb of Naphtali (Josh. xix. 33). This fits well with the general idea of the district in which we now are. It is no doubt the present *Nakîb*, a site in the 'Ard el Humma.

58. *Ashushen.*—Mariette Bey suggests *Jebel Shihân*, but this is an immense leap. Near to Nekeb there was a town, called Shihin in the Talmud (Tal. Jer. Taanith, iv. 8). It was also near to Rumah (Tosiphta Erubin, chap. iii.), now *Rûmeh*, which agrees in a remarkable way with the next identification. This site is not yet fixed. The place was known to Jerome under the name Seon, and is mentioned as existing under the form *Siin*, by Schwartz. It will no doubt be found in the course of the Survey somewhere east of Nazareth.*

59. *Ranama.*—Probably for Rimmon. [Rimmon of Zebulon (*Rummâneh*) (Josh. xix. 13), fits perfectly as to position.

Group II. (*probably the Plains of Sati.*)

Section I.

The identifications of Nos. 62, 64, 65, show the list to refer to the south of Palestine; the former sections including all the low country and part of the hills in the north.

60. *Irtah.*—No doubt is the modern *Irtah*, north of Jaffa.

61. *Maäza.*—Possibly the ruin of *Maghazun*, between the last and the next.

62. *Iphu.*—Joppa—Mariette Bey.

63. *Kenut* or *Jenet.*—Possibly *Kefr Jennis*, near the next.

64. *Luten* or *Luden.*—Lydda—Mariette Bey.

65. *Aana.*—Ono (1 Chron. viii. 12)—Mariette Bey.

66. *Aphuken.*—Evidently one of the Apheks, and apparently near Shochoh. This would seem to fix it as the Aphek of 1 Sam. iv. 1, and probably as the present ruin called *Beled Afokah*, or *el Foka*, a little to the north of the next.

67. *Suka* Mariette Bey identifies with Shochoh, now *Shuweikeh*, in the low hills north-east of Beit Jibrin. The list has hitherto been proceeding directly south.

68. *Ihmam.*—Possibly the ruin called *el Hummâm*, south of the last.

69. *Habatza.*—Mariette Bey suggests Chezib, which would agree well as to position, but the ח and כ can hardly ever have been confused, or at least no known example exists. The hieroglyphic may also (according to the alphabet given by Mariette Bey) be read עבצ, or עבט, in which case it is perhaps the present ruin of *'Abbad*, in the neighbourhood of the next.

70. *Jenetu.*—Probably the large ruin of *Jenneta*, south of Beit Jibrin.

71. *Mejdel* is in this case the important ruin of *Mejdeleh*, near the last; both are on the border of the Survey, hence the next is probably outside the part completed.

72. *Aphi(en)* is no doubt the Hebrew Jiphtah (Josh. xv. 43), a town

* Jerome supposes Seon to be the Biblical Shihon (Josh. xix. 19), properly spelt Siaon, but this is at present very doubtful; he places it "near Mount Tabor."

near Libnah, and from the consecutive order of the lists of Joshua, evidently in this very neighbourhood.

73, 74. *Shebtuna* and *Dia*—Unidentified as yet.

75. *Naun.*—Mariette Bey suggests *Naamah* (Josh. xv. 41), identified by Capt. Warren with *Na'aneh*. This seems to fit with the succeeding.

76. *Hadideh.*—The Hadid of the Bible (now *Hadîtheh*) seems too far north. It is more probably the *Ha-Adithaim* of Judah (Josh. xv. 36), which is most probably the present ruin of *Hadîd*, not far from *Na'aneh*.

77. *Hara*, or *Hala*.

78. *Isphar.*—Mariette Bey proposes the Saphir of the Onomasticon, now *Suûfir*. This agrees well, as the list will be found to treat next of sites in the extreme south.

79. *Lakatza.*—From position this might be *Umm Lâkis*. The name agrees much more closely than that of Lachish, with which Robinson identified this site.

Section II.

Will be found to refer exclusively to the Negeb, or "South Country" of the Bible.

80. *Kerara*, or *Gerara.*—Evidently, from name and position on the lists, the Biblical Gerar (Gen. x. 19), with which Mariette Bey identifies it. This is the *Umm el Jerrar* of Vandevelde.

81. *Horar*. Aroer of Judah (*'Ararah*) does not agree with the consecutive order which is preserved by the identification with *Tell Abu Harîreh*, east of the last.

82. *Rabau*, or *Labau*, probably is Lebaoth (Josh. xv. 19), a town which may possibly be the modern *Libben*, near Gerar.

83. *Numana*, 84, *Namana*, lie in country not as yet surveyed.

85. *Maramam.*—From the identification of the next, this seems evidently Rimmon of Simeon (Josh. xv. 32), now *Umm er Rûmmamîn*.

86. *Ani.*—Identified by Rougé with 'Ain, a town of Simeon, close to En Rimmon (Josh. xv. 32). It has not yet been fixed.

87. *Rahebu.*—Evidently Rehoboth (Gen. xxvi. 22), now *Rûheibeh*, as Mariette Bey places it.

88. *Akara*, or *Akala*.

89. *Hiklaim*, or *Hikraim.*—The nearest Biblical name in this district is that of Jagur (Josh. xv. 21).

90. *Abala.*—Probably Baalah, a town of Judah in the Negeb (Josh. xv. 29).

91. *Atara.*—Adoraim seems too far north; it is more probably Jattîr, *'Attîr* in the neighbourhood of the next (Josh. xv. 48).

92. *Abar.*—Possibly the present ruin of *Umm el Abhar*, as suggested by the regular progress of the list eastwards, to return as it will appear later, northwards, and east of all preceding names.

93. *Kenetu* or *Jenetu*, in an unknown district, not as yet visited by any travellers.

94. *Makerphut* is identified by Mariette Bey with Beth Markaboth.

This is fixed by Vandevelde at *Mirkib*, a site which fits the order of the Biblical list (Josh. xix. 5) very well.

95. *'Aina.*—Anim of Judah (Josh. xv. 50), given by Mariette Bey, fits perfectly with the next. The distances given in the Onomasticon would fix this at *el Ghûwein*, S.W. of the next site.

96. *Keramen.*—Carmel of Judah (Josh. xv. 55), as given by Mariette Bey, identified by Robinson with *Kurmul*.

97. *Badia.*—Possibly *'Abdeh*, north-west of the last.

98. *Taphu(nu).*—Evidently Beth Tappuah of Judah (Josh. xv. 53). It is curious that Mariette Bey should have missed this identification, which follows in perfect order.

99. *Abira.*—Possibly *el Bîreh*, a large ruin south-west of the last in the *Dhâheriyeh* district.

100. *Ilatu.*—Probably Elath, which occurs in the LXX version of Josh. xii. 16). It also is mentioned in the Talmud (אילת Mishna Maaser Sheni v. 2), as a day's journey south of Jerusalem, and is not improbably the present *Beit Aula*.

Section III.

In this section Nos. 103, 113, are identified by Mariette Bey with places in the Shephelah, thus giving a clue to the list.

101. *Harkara* or *Harjara*.

102. *'Akbara.*—Probably *'Aukbûr;* in the other copies of the list it is *Akbamra* and *Akbam*. This is because the eagle representing א is only distinguished by its beak from the figure representing מ.

103. *Kaphuta.*—Mariette Bey suggests Kaphtheis of the Onomasticon. A ruin called *Kîâfa* exists east of *'Aukbûr*.

104. *Akadla.*—Possibly *'Aklidia*, close to the last.

105. *Rabbatu*, suggests the Rebbo of the Onomasticon, and Rabbah of Judah. There is an important ruin called *Rubba*, which is the Rebbo in question, and which fits well for Rabbatu (Josh. xv. 60).

106. *Maklatu.*—Perhaps the ruin of Malkatta, north-east of the last.

107. *'Ameku—i.e.*, "the valley." The form of the hieroglyphic with a very slight change would give *Armeku* or *Yermûk* in the immediate vicinity of the last.

108. *Zartha.*—Possibly from its position Zoreah (Josh. xv. 33), now *Surah*.

109. *Baratu* suggests the Bera of the Onomasticon, north of Eleutheropolis; for this I have proposed *Bîreh*, in a position suiting the present list and the distance in the Onomasticon.

110. *Bet Shara* suggests the Biblical plural form Sharaim (Josh. xv. 36), which is identified by M. C. Ganneau with *Saireh*.

111. *Bet Anata.*—Close to the latter ruin is another called *en Naiateh*.

112. *Harkatu*.

113. *An Kenamu.*—Evidently as identified by Mariette Bey, En

Gannim of Judah (Josh. xv. 34), identified by M. C. Ganneau as *Umm Jina*.

114. *Kebau.*—One of the numerous Gibeahs; the one which seems to fit best is that in Benjamin, mentioned with Kirjath (Josh. xviii. 28). These two places I propose to find at *Jibia* and *Kuryet*.

115. *Tzella.*—Mariette Bey remarks this similarity to Zelah of Benjamin (Josh. xix. 28).

116. *Tzafza.*—Probably *Suffa*, probably near the last.*

117. *Berk(na).*—Possibly *el Burj*, near the last.

118. *Ham.*—The tablet is here imperfect; it may stand for Hammath or Emmaus, *'Amwas*.

119. *Ajmes.*—Spelt with ɔ is possibly the Hebrew Gimzo (2 Chron. xxviii. 18), which Robinson found in the modern *Jimzu*.

The two great groups may thus be carried in consecutive order in great circles, the second returning exactly to its starting point. Each group is apparently divided into three sections of almost exactly equal proportions, showing six well-defined natural divisions of country. All the towns occur in the open country or in the low hills easily overrun, and the more difficult mountain country is entirely omitted.

A glance at the map† will show how natural is the order in which these places occur. The only liberty which can be allowed in the change of the names consists in a certain confusion of the gutturals and of the *s* sounds, which is specially noted at the beginning of the paper.

The order seems not impossibly to be that in which the towns were captured, the campaign being thus marked out as in the campaign of Joshua in the south of Palestine.

The Conspectus attached shows only the more certain identifications, leaving out the more doubtful. A long gap will be found here and there, *indicating parts of the country not yet surveyed*. Of the 88 identified places, 48, or over half, are mentioned in the Bible, and as others are noted in the Talmud and early Christian writers, only 34, or a little over two-fifths, would be peculiar to these lists.

Of the identified places, 27 in all are due to Mariette Bey, one to M. Rougé, and the rest are suggested newly, without counting cases in which the modern site of the ancient towns was unknown to the Egyptian scholar. Had Mariette Bey been better supplied with books (which he regrets), many of these he would have found himself.

The Conspectus shows in parallel columns—1st, the Egyptian; 2nd, the Hebrew; 3rd, the modern Arabic names.

* This place is not improbably the Zuph of 1 Sam. ix. 5.

† See the lithographed sketch map accompanying the paper.

CONSPECTUS OF THE LISTS AND IDENTIFICATIONS.

First Group (North).

Section I. (Towns in Samaria and Galilee.)

EGYPTIAN.	HEBREW.	ARABIC.
1. *Kadesu*	Kadesh Naphtali, Mariette	El Kedes.
2. *Makedi*	Megiddo, Mariette ...	El Lejjûn.
3. *Hai.*		
4. *Jethu(na)*	... ...	Jett, C. R. C.
5. *'Ansu*	... ...	'Anza, C. R. C.
6. *Tabuh*	En Tappuah, C. R. C. ...	'Atûf.
7,8. *Kamata* or *Bamai.*		
9. *Tuti(na)*	... ...	Umm Tûteh, C. R. C.
10. *Raba(na)*	... ...	Râba, C. R. C.
11. *Keret Sennau.*		
12. *Malma.*		
13. *Tamesku*		
14. *Atara*	... ...	Et Tîreh, C. R. C.
15. *Abira*	... ...	El Bîreh, C. R. C.
16. *Hamata*	Hammath, Mariette ...	El Hŭmmâm.
17. *Akid.*		
18. *Shemana.*		
19. *Barthu*		
20. *Madna.*		
21. *Sarana*	Lasharon, Mariette ...	Sarôna, C. R. C.
22. *Tubi*	... ...	Et Taiyibeh, C. R. C.

Section II. (Upper Galilee and Phœnecia.)

23. *Batna*	Beten, Mariette.	
24. *Amashna.*		
25. *Matzah.*		
26. *Kaana*	Kanah, Mariette	Kânah.
27. *Arna*	Iron, Mariette.	
28. *Ashtaratu.*		
29. *Anaurphah.*		
30. *Makata.*		
31. *Lautza*	Luz	Luweizeh, C. R. C.
32. *Hatzara*	En Hazor, C. R. C. ...	Hazzûr.
33. *Hurah*	Horem, C. R. C.	Hûrah.
34. *Jenaratu*	... ...	Beit Jenn.
35. *Samana*	*Salamis*, Josephus, C R.C.	Sellâmeh.
36. *Admam*	... ...	Ed Damûn, C. R. C.
37. *Kasuna*	... ...	Tell Keisûn, C. R. C.
38. *Senama.*		
39. *Mashalà*	Misheal, Mariette	
40. *Akshaph*	Achshaph, C. R. C. ...	El Yasîf, C. R. C.

Section III. (Issachar and Naphtali Lowlands).

EGYPTIAN.	HEBREW.	ARABIC.
41. *Kebatua(n)*	*Gabatha*, Josephus, C.R.C.	Jebâta.
42. *Taanak*	Taanach, Mariette	Ta'anuk.
43. *Iblamu*	Ibleam, Mariette	Bel'ameh.
44. *Jenet Asnah* ...	En Gannim, C. R. C. ...	Jenîn.
45. *Latau Araka.*		
46. *'Aina*	Anem, C. R. C.	El Ghanâm, C. R. C.
47. *Aaj*	... ...	'Ajja, C. R. C.
48. *Ras Kedes*	Kedesh, C. R. C.	Tell Abu Kedîs, C. R. C.
49. *Jiliimna*	... ...	Jellameh, C. R. C.
50. *Bal.*		
51. *Shemesadmah* ...	... ...	
52. *Anuheru*	Anahareth, Mariette ...	En Na'ûrah, C. R. C.
53. *'Aphla*	... ...	'Afûleh, C. R. C.
54. *'Aphla*	... ...	El Fûleh, C. R. C.
55. *Heshbu.*		
56. *Tasulat.*		
57. *Nekebu*	Nekeb, Mariette	Nâkîb, C. R. C.
58. *Ashush-hen* ...	*Shihin* (Tal.), C. R. C....	
59. *Ranama*	Rimmon, C. R. C.... ...	Rummâneh.

Second Group (South).

Section I. (Juda).

60. *Irtah*	... ...	Irtah, C. R. C.
61. *Maaza.*		
62. *Iphu*	Joppa, Mariette	Yâfa.
63. *Jenet*	... ...	Kefr Jennis, C. R. C.
64. *Luden*	Lod, Mariette	Ludd.
65. *Aana*	Ono, Mariette...	Kefr 'Ana.
66. *Aphuk(en)*	Aphek, Mariette	Belled Afoka, C. R. C.
67. *Suka*	Shochoh, Mariette... ..	Shuweikeh.
68. *Ihmam.*		
69. *'Abatha.*		
70. *Jenetu*	... ...	Jenneta, C. R. C.
71. *Mejde*	. ...	Mejdeleh, C. R. C.
72. *Apht(en)*	Jiphtah, C. R. C.	
73. *Shebtu(na).*		
74. *Dia.*		
75. *Naun*	Naamah, Mariette... ...	Na'aneh.
76. *Hadida*	Ha Adithaim, C. R. C....	Hadîd, C. R. C.
77. *Hara*		
78. *Isphar*...	*Saphir* (Onom), Mariette	Suâfir.
79. *Lakatza.*		

Section II. (Negeb).

80. *Jerara*...	Gerar, Mariette	Umm el Jerrâr.
81. *Harar*...	... ...	Tell Abu Harîreh, C. R. C.
82. *Lebaʾu*	Lebaoth, C. R. C.... ...	
83. *Numʾana.*		
84. *Nʾamana.*		
85. *Maramam*	En Rimmon, C. R. C. ...	Umm el Rummamîn.
86. *ʾAni*	Ain, Rougé.	
87. *Rahebu*	Rehoboth, Mariette ...	Rûheibeh.
88. *Akara.*		
89. *Hikraim.*		
90. *Abala*	Baalah, C. R. C.	
91. *Atarʾa*	Jattir(Josh.xv.48),C.R.C.	ʿAttîr.
92. *Abara.*		
93. *Kenetu.*		
94. *Makerphut*... ...	Beth Marcaboth,Mariette	Mirkib.
95. *ʿAina*	Anim, Mariette	El Ghûwein.
96. *Karamen*	Carmel, Mariette	Kurmul.
97. *Bedia*		
98. *Taphu(nu)*... ...	Beth Tappuah, C. R. C.	Tuffûh.
99. *Aberu.*		
100. *Ilatu*	Elath (LXX.), C. R. C.	

Section III. (Shephelah).

101. *Harjara.*		
102. *ʾAkbâra*		ʾAukbûr, C. R. C.
103. *Kaphuta*	*Kaphtheis*, Mariette.	
104. *Akadla.*		
105. *Rabbath*	(*Rebbo*, Onom.), C. R. C.	Rubba, C. R. C.
106. *Mʾaklatu.*		
107. *ʾAneku.*		
108. *Tzertha.*		
109. *Barthu.*	*Bera* (Onom.), C. R. C...	Bîreh, C. R. C.
110. *Bet Shara*... ...	Sharaim, C. R. C.... ...	S'aireh.
111. *Bet Anatu*... ...	... ...	En Niatch, C. R. C.
112. *Harkatu.*		
113. *An Jenamu* ...	En Gannim, Mariette ...	Umm Jina.
114. *Kebʿau*	Gibeah, C. R. C.	Jîbia, C. R. C.
115. *Zella.*		
116. *Tzaftza*		Suffa, C. R. C.
117. *Berk(na)*		El Burj, C. R. C.
118. *Hum.*		
119. *Akmes.*		

N.B.—Twenty-one unidentified or doubtful places are in parts of the country not surveyed. Thus, finally, about five-sixths of the total number may probably be recovered.—C. R. C.

NOTES FROM THE MEMOIR.

22nd May, 1876.

THE following thirty-two identifications are the result of preparing the name indexes to the sheets now in hand of the Survey of Palestine :—

Ebenezer and *Mizpeh* (1 Sam. iv. 1; and vii. 12).—In the Onomasticon (s. v. Abenezer), the first of these places is stated to be near Beth Shemesh; this points evidently to *Deir Aban* as the early Christian site, a village three miles east of *'Ain Shemes* on the edge of the Philistine country. The name means "Convent of the Stone," the second word EZER, "help," having been lost. According to the same authority, and to Procopius of Gaza commenting on Jerome (s. v. *Maspha*), the Mizpeh of these passages was close to Kirjath Jearim, which was considered by the early Christian writers to be at *Kuryet et'Anab* (an identification which is very doubtful). The fourth century Mizpeh is therefore probably *Khurbet Shûfa*, immediately south of Kuryet el Anab, a name having exactly the same meaning with Mizpeh—viz., "Place of View."

There are several reasons for supposing these to be the true sites, as well as those recognised in the fourth century.

1st. The Philistines pitched in Aphek, the Israelites in Ebenezer (1 Sam. iv. 1). This Aphek is probably that of the lists of Thothmes III., near Shochoh, now called *Belled el Foka*, and in this case is only about four miles from Ebenezer, if at *Deir Aban*.

2nd. Josephus evidently connects the Mizpeh of this passage with Kirjath Jearim, near which the Onomasticon places it (Ant. viii. 6), stating the attack by the Philistines to have followed the assembly of Israel to rejoice over the ark which was at Gibeah ("the hill" in the English version, 1 Sam. vii. 1), a place identified by M. Ganneau at *Khurbet Jeb'a*, close to *Khurbet Shûfa* and to Kirjath Jearim (*Sôba*).*

3rd. Two other sites are mentioned in this account—namely, Shen or Hashan (as it is spelt with the article), between which Mizpeh and Ebenezer stood. Some trace may be found of this place, perhaps in *Khurbet Hasan*, five miles north-west of Deir Aban, nearly equidistant with *Khurbet Shûfa*, 5¼ miles north-east of the same.†

The second place is Beth Car, called Korraia by Josephus, "under" which the Philistines fled from Mizpeh. This may perhaps be recognised in the modern *Akur*, a village overhanging the great valley which comes down from *Jeb'a* and *Shûfa*, and passes beneath *Deir Aban*. It is not often that we meet so complicated a piece of topography as this, in which

* This agrees with the Jewish tradition that the ark was kept at or near Mizpeh.

† The Talmud calls Shen Shenna, reminding us of *Khurbet Shenna*, but this is north of Amwas, and so out of question. 1¼ miles south of *Kh. Hasan* is *Khurbet el Haj Hasan*, a second ruin marked on the map. Close to *Deir Aban* itself there is also a ruined *Mukam* called *Sheikh Abu Hasan*.

Section II. (Negeb).

80. *Jerara*...	Gerar, Mariette	Umm el Jerrâr.
81. *Harar*...	... ...	Tell Abu Harireh, C. R. C.
82. *Lebau*	Lebaoth, C. R. C.... ...	
83. *Num'ana.*		
84. *N'amana.*		
85. *Maramam*	En Rimmon, C. R. C. ...	Umm el Rummamîn.
86. *'Ani*	Ain, Rougé.	
87. *Rahebu*	Rehoboth, Mariette ...	Rûheibeh.
88. *Akara.*		
89. *Hikraim.*		
90. *Abala*	Baalah, C. R. C.	
91. *Atar'a*	Jattir(Josh.xv.48),C.R.C.	'Attîr.
92. *Abara.*		
93. *Kenetu.*		
94. *Makerphut*... ...	Beth Marcaboth,Mariette	Mirkib.
95. *'Aina*	Anim, Mariette	El Ghûwein.
96. *Karamen*	Carmel, Mariette	Kurmul.
97. *Bedia*		
98. *Taphu(nu)*... ...	Beth Tappuah, C. R. C.	Tuffûh.
99. *Aberu.*		
100. *Ilatu*	Elath (LXX.), C. R. C.	

Section III. (Shephelah).

101. *Harjara.*		
102. *'Akbâra*	... ...	'Aukbûr, C. R. C.
103. *Kaphuta*	*Kaphtheis*, Mariette.	
104. *Akedla.*		
105. *Rabbath*	(*Rebbo*, Onom.), C. R. C.	Rubba, C. R. C.
106. *M'aklatu.*		
107. *'Anekua.*		
108. *Tzertha.*		
109. *Barthu.*	*Bera* (Onom.), C. R. C...	Bîreh, C. R. C.
110. *Bet Shara*... ...	Sharaim, C. R. C.... ...	S'aireh.
111. *Bet Anata*... ...	... ...	En Niateh, C. R. C
112. *Harkatu.*		
113. *An Jenamu* ...	En Gannim, Mariette ...	Umm Jîna.
114. *Keb'au*	Gibeah, C. R. C.	Jîbia, C. R. C.
115. *Zella.*		
116. *Tzaftzu*	... ...	Suffa, C. R. C.
117. *Berk(na)*	... ...	El Burj, C. R. C.
118. *Hum.*		
119. *Akmes.*		

N.B.—Twenty-one unidentified or doubtful places are in parts of the country not surveyed. Thus, finally, about five-sixths of the total number may probably be recovered.—C. R. C.

NOTES FROM THE MEMOIR.

22nd May, 1876.

THE following thirty-two identifications are the result of preparing the name indexes to the sheets now in hand of the Survey of Palestine :—

Ebenezer and *Mizpeh* (1 Sam. iv. 1; and vii. 12).—In the Onomasticon (s. v. Abenezer), the first of these places is stated to be near Beth Shemesh; this points evidently to *Deir Aban* as the early Christian site, a village three miles east of *'Ain Shemes* on the edge of the Philistine country. The name means "Convent of the Stone," the second word EZER, "help," having been lost. According to the same authority, and to Procopius of Gaza commenting on Jerome (s. v. *Maspha*), the Mizpeh of these passages was close to Kirjath Jearim, which was considered by the early Christian writers to be at *Kuryet et'Anab* (an identification which is very doubtful). The fourth century Mizpeh is therefore probably *Khurbet Shûfa*, immediately south of Kuryet el Anab, a name having exactly the same meaning with Mizpeh—viz., "Place of View."

There are several reasons for supposing these to be the true sites, as well as those recognised in the fourth century.

1st. The Philistines pitched in Aphek, the Israelites in Ebenezer (1 Sam. iv. 1). This Aphek is probably that of the lists of Thothmes III., near Shochoh, now called *Belled el Foka*, and in this case is only about four miles from Ebenezer, if at *Deir Aban*.

2nd. Josephus evidently connects the Mizpeh of this passage with Kirjath Jearim, near which the Onomasticon places it (Ant. viii. 6), stating the attack by the Philistines to have followed the assembly of Israel to rejoice over the ark which was at Gibeah ("the hill" in the English version, 1 Sam. vii. 1), a place identified by M. Ganneau at *Khurbet Jeb'a*, close to *Khurbet Shûfa* and to Kirjath Jearim (*Sôba*).*

3rd. Two other sites are mentioned in this account—namely, Shen or Hashan (as it is spelt with the article), between which Mizpeh and Ebenezer stood. Some trace may be found of this place, perhaps in *Khurbet Hasan*, five miles north-west of Deir Aban, nearly equidistant with *Khurbet Shûfa*, 5¼ miles north-east of the same.†

The second place is Beth Car, called Korraia by Josephus, "under" which the Philistines fled from Mizpeh. This may perhaps be recognised in the modern *Akur*, a village overhanging the great valley which comes down from *Jeb'a* and *Shûfa*, and passes beneath *Deir Aban*. It is not often that we meet so complicated a piece of topography as this, in which

* This agrees with the Jewish tradition that the ark was kept at or near Mizpeh.

† The Talmud calls Shen Shenna, reminding us of *Khurbet Shenna*, but this is north of Amwas, and so out of question. 1¼ miles south of *Kh. Hasan* is *Khurbet el Haj Hasan*, a second ruin marked on the map. Close to *Deir Aban* itself there is also a ruined *Mukam* called *Sheikh Abu Hasan*.

no less than eight places have to be found in proper relative position; but they seem all to fit fairly, occurring on Sheet 17 of the map.

Gibeah and *Timnah*, occurring in the lists of Josh. xv. 57, next to the Halhul group. Probably *Jeb'a* and *Khurbet Tibna* (a third place of the name newly found, just west of Jeb'a), west of the Halhul country.

Gederah and *Adithaim*.—Towns of Judah in the group of Shephelah, and near Shaaraim (Josh. xv. 36), probably the two ruins of *Jedîreh* and *Hadîd*, near the north boundary line of the tribe of Judah.

Hezron (Josh. xv. 25).—A town in the Negeb, probably *Kheshrum*, a place north of Beersheba.

Ashan.—A town near En Rimmon (1 Chron. vi. 59), probably *'Aseileh*, a ruin on the border of the hills near *Umm er Rumamîn*, which is identified with En Rimmon.

Sharuhen.—A town in the same direction, probably *Tell esh Sheri'ah*, west of the ruin *Umm er Rumamîn* (Josh. xix. 6).

Adami Nekeb.—A town of Naphtali (Josh. xix. 33), is said to be more properly two towns near one another (Tal. Jer. Megil, 70 *a*). In the district referred to, the two sites of *ed Dameh*, and *Nakîb*, exist near one another.

Idalah.—A town of Zebulon (Josh. xix. 15). Carmel belonged to Zebulon, according to Josephus, and on it we find the present *ed Dâlieh* in a position fitting the consecutive order of the list.

Jabneel.—A town of Naphtali (Josh. xix. 33), was called later, according to the Talmud (Tal. Jer. Megilla 70 *a*), Caphar Yama; probably the modern *Yûna*, in the required direction.

Nebo Elam and *Harim* (Neh. vii. 33).—Probably *Nuba*, *B. 'Alâm* and *B. Kheiran*.

In addition I may notice three identifications which seem to fit very well the requirements of the narrative:—

Neiel (Josh. xix. 27), on the boundary between Asher and Zebulon, is probably *Y'anîn*, the ordinary changes of *Yeh* instead of the Hebrew article, and N for L. It is close to the position pointed out by Mr. Grove as probable.

Shihor Libnath.—The name of two separate valleys according to the LXX. (Josh. xix. 26.) The two valleys of *Shaghûr* and *el Belât* run into one another. These identifications agree with the last, and define the boundary for many miles. This would be an instance of the ordinary Galilean confusion of gutturals.

Zebulon (Josh. xix. 27), was called "City of Men," according to Josephus. The above identifications point to its being the modern *Sha'ab* or "nation," perhaps explaining Josephus's expression.

Hannathon.—The north-east boundary of Zebulon (Josh. xix. 14), probably the modern *Kefr 'Anan*, the *Caphar Hananiah* of the Talmud.

The following are early Christian sites newly fixed:—

Mechanum (the Mekonah of Neh. xi. 28, according to Reland) was situate eight miles from Eleutheropolis on the way to Jerusalem. This is evidently the present *Mekenn'a*.

Ashan, fifteen miles from Jerusalem, is probably *Beit Shenna*, fifteen English miles west of the city.

En Gannim, near Bethel (Onom.), probably *'Ain Kania*, west of *Beitîn*.

Janua.—Three miles south of Legio (*Lejjun*), evidently the modern *Yamûn*.

Rebbo.—East of Eleutheropolis, the present *Rubba* in that direction.

Sior (Onom.), between Jerusalem and Eleutheropolis. The ruin of *S'aireh*, near the Roman road connecting the two.

No less than 400 places are noted in the Onomasticon, nearly all of which we may expect to recover. The Biblical and Early Christian lists in those parts, now surveyed, are filling up rapidly with identifications satisfactory as to position and obeying the laws of philological analogy. They are, as a rule, found in consulting Gesenius for the derivation of the names, which are not to be found in an Arabic dictionary.

C. R. C.

N.B.—I hope that the Scriptural Emmaus is also to be found on the sheet No. 17, but defer the question for a future paper, with several other sites of interest.

MASONRY TOMBS.

The note by Dr. Chaplin published in last *Quarterly Statement*, p. 61, draws attention to the subject of masonry tombs.

These monuments are rare in Palestine, and none of them appear to reach the more remote antiquity of the rock-cut sepulchres. The most famous are described by Major Wilson (*Quarterly Statement*, No. 3, p. 69), being: 1st, at *Kedes*, where there are *kokîm* which have been used for interments at a late period. 2nd, at *Tell Hum*, where there are two examples, one having 26 *kokîm*, and being subterranean, with a door of basalt. The other has loculi, and is built of coursed basaltic rubble. 3rd, at *Malûl* a fine tomb with four *kokîm*, and attached semi-pillars of Ionic order outside. 4th, *Teiasîr*, a tomb with three loculi and a domed roof. 5th, at *'Ain el B'aineh*, where a building stood over rock-cut tombs.

To these we may now add:—

6th. The Tomb at *el Medyeh*, excavated by M. C. Ganneau, with rock loculi and masonry above. The cross in the mosaic pavement shows it to be Christian work.

7th. Two subterranean tombs built rudely in basalt, surmounted by domes having the crown flush with the level of the outer soil. They are closed with square doors of black basalt, and are found at *Beisân*, as marked on the special Survey and described in the Memoir Sheet 9 of the Survey.

8th. The tomb at Jerusalem described by Dr. Chaplin, having *kokim*.

9th. Another very curious masonry tomb at Jerusalem, which I explored in Feb., 1874, I have not found described anywhere. It is on the slope of Zion, by a tree close to the point where the valley sweeps round south. It is built almost entirely of rubble masonry, but the entrance is rock-cut, and the rock shows in the roof at the farther end. In fact, in this case, as in Nos. 2, 7, and 8, the rock is merely faced with masonry.

There are four loculi, two each side, measuring 6 feet 6 inches in length. The total length of the central passage is 18 feet 2 inches, by 3 feet 4 inches in breadth. There is a recess 5 feet diameter inside the entrance on the left. There is also a fifth loculus at the end 6 feet 6 inches long, by 2 feet 6 inches broad. It is not in the axis of the passage, but in a line inclined to the right of this axis.

The loculi are lined with very hard cement, brown in colour, and containing many fragments of pottery and small pebbles. The arches of the passage and the *Arcosolia* are semicircular; the loculi are sunk lower than the level of the floor, and were covered in with flat slabs. The height of the main passage is about 7 feet.

10th. The tomb described and planned by me north of Jerusalem (*Quarterly Statement*, Jan., 1873, p. 22), though rock-cut, was surmounted by a building having a tesselated floor like No. 6.

These remarks confirm Dr. Chaplin's statement that No. 8 is a reconstruction of late period, as all noted seem late, and many of them apparently reconstructions. C. R. C.

25*th May*, 1876.

THE ROEBUCK.

In the winter of 1872-73 we were stationed at Haifa, on the slope of Carmel. During this period the late Mr. Tyrwhitt Drake discovered that a species of deer, which appears to be called *Yahmûr* by the peasantry, existed in the thickets above us. A fine specimen was brought down by the Bedouin, and its skin, horns, and bones, carefully packed in salt, were sent by Mr. Drake to the Museum of Cambridge University, where the species was determined by Sir V. Brooke as being the *Cervus Capreolus*, or ordinary roebuck. The existence of this animal was suspected by Dr. Tristram, but the specimen in question was the first sent to England.

This animal gives its name to a valley in the wildest thickets of the Sheikh Iskander range, which forms a continuation of the Carmel ridge on the south-east. *Wady el Yahmûr* will be found marked on the Survey sheet, No. 8.

In preparing the name index of this sheet I noticed that the Arabic *Yahmur* is the exact representative of the Hebrew Jahmur (יחמור), which is translated "fallow deer" in the authorised version, and noted among the delicacies to be found at the table of Solomon (Deut. xiv. 5, and 1 Kings iv. 23). This identification of the Biblical ruminant

with one still existing in Palestine of identical name is, I believe, entirely new, and it is, as it happens, the only species which had remained entirely unidentified.

The four principal species of ruminants noted in the Bible are therefore as below:—

1. איאל, *Ajal*, translated "Hart" in the A. V., Cervus Dama. The Arabic *Ayal*. It is also called *Rîm* in Arabic, a name identical with the Hebrew REEM (ריס), translated "unicorn." The Hebrew Reem has, however, been proved from Assyrian inscriptions to have been a species of wild ox, now extinct.
2. יחמור, *Jahmur*, Cervus Capreolus, translated "fallow deer" in the A. V. The Arabic *Yahmur*.
3. צבי, *Tzebi*, probably Gazella Arabica. "Roebuck" in the A. V. Arabic, *Dhebi*.
4. רישון, *Dishon*, probably Gazella Dorcas. "Pygarg" in the A. V. The white rump of the ordinary gazelle suits this translation, taken from the LXX. version.

The fallow deer was found in Palestine by Dr. Tristram, who observed it in the wooded country near Tabor. Thus, both the roebuck and the fallow deer noted in the English version are shown to be inhabitants of Palestine, although the names are misapplied. The hart is now apparently extinct, and is not mentioned in Scripture. The fallow deer gives its name to the valley of Ajalon and two towns called Aijalon. There is some reason to suppose that it might still be found not far from the former of these places.

25*th May*, 1876. C. R. C.

CONFERENCE AT THE SCIENTIFIC APPARATUS LOAN EXHIBITION.

THE following is the report of Lieutenant Conder's address at the Geographical Conferences of this exhibition:—

Lieutenant CONDER referred to the Palestine Fund being originated ten years ago, and spoke of his own work during the last four years. It was determined at the outset to have as far as possible a trigonometrical survey, and Lieutenant Conder gave a succinct account of the work from 1871, when Captain Stuart, R.E., was sent out with two non-commissioned officers of the Royal Engineers and one civilian. It was proposed to survey from Dan to Beersheba, 6,000 square miles. Out of that 4,600 square miles had been already accomplished, leaving only 1,400 square miles to be surveyed. Among the most important facts mentioned were that every native name they could obtain was preserved, and they had mapped at least one to every square mile. To do this special large maps had been prepared, as the existing maps were too small. They had arrived at the conclusion that the nomenclature was Caananitish rather than Jewish. A great help has been a record dis-

covered of 120 towns captured, of which there are three copies. The names of the towns are given in the order of their position in the country. They are names of the time between Abraham and Joshua. Three-fourths of the existing names have been traced to their origin. Two of the most important results of the work have been the fixing of the site of the Cave of Adullam and the site of our Lord's baptism. The Cave of Adullam is one of a series of caves which would accommodate 300 men. There are two kinds of caves, those of water-worn origin, damp, the abode of bats, and unhealthy, and small dry caves, still inhabited and showing traces of inhabitation at different periods. Among the Adullam caves is one larger than the others, used, probably, by David himself. The site of our Lord's baptism is recorded as being at a ford near Bethabara. They determined to trace all the fords of the Jordan, and on an average they found three fords to a mile. Nothing was found at all answering to their search, when near the end of the survey of the Jordan they found a ford called Abara—without the "Beth," which means a house. The position with regard to the villages where our Lord is recorded to have been just previously suits admirably. The concluding part of Lieutenant Conder's paper was given to a consideration of the present physical condition of Palestine as compared with the past. There are traces of terraces and indications of using the land to the utmost for corn and vine. Now cultivation is neglected; oaks that used to flourish have disappeared; still the changes are rather of degree than of kind. The reason for stopping work for the present was stated to be an attack from fanatics, from whose wounds Syrian fever set in. Cholera, too, existed in that part of the country which remained to be surveyed. The party was, in consequence, ordered home to recruit, to superintend the publication of the work already done, and it is hoped that by the end of the year work in Palestine may be resumed.

LETTER TO THE ROYAL GEOGRAPHICAL SOCIETY.

The following letter has been sent to the President of the Royal Geographical Society:—

Royal Geographical Society, 1, Savile Row.

To the President of the Royal Geographical Society, &c., &c.

Sir,—We, the undersigned Fellows of the Royal Geographical Society, desire to bring before your notice the following facts connected with the early history of the Society.

In the year 1804, or thereabouts, there was formed in London a Society which took the name of the Palestine Association. Its objects were to promote the Exploration of the Holy Land, and to publish from time to time such information as the Committee could procure as to the state of the country, its geography, its people, its climate, and its history. The only volume which, so far as we have yet learned, the Society published, was a "Brief Account of the Countries adjoining the

Lake of Tiberias, the Jordan, and the Dead Sea," by M. Seetzen, Conceiller d'Ambassade de S. M. L'Empereur de Russie (1810, Hatchard, Piccadilly). This was a translation, accompanied by a map, of certain papers sent to Sir Joseph Banks by some unnamed members of the National Institute at Paris. The papers seem to have been rough notes compiled by the traveller from day to day. The English volume is also provided with a brief appendix. We believe that the Society also sent out two travellers to conduct an expedition of exploration, who got no further than Malta, being stopped by the dangerous condition of the country.

It appears further that no meeting of the Council of that Society took place between the years 1805 and 1834, and that no steps were taken to continue the researches in Palestine after the year 1809. In 1834 it was found that there was lying to the credit of the Society at the bank of Messrs. Coutts and Co. the sum of £135 9s. 8d. It was resolved at a meeting, held January 28, 1834, under the presidency of Mr. Bartle Frere :—

1. That the above sum is not sufficient to enable the Association to prosecute the objects of their institution without a further call on the members.
2. That in consequence of the formation of the Royal Geographical Society, which embraces in its views purposes of a similar nature to those for which the Palestine Association was instituted, it is not desirable that such a call be now made.
3. That under the circumstances of the case the treasurer and secretary be directed to take such steps as may be necessary for making over the said sum of £135 9s. 8d. to the Royal Geographical Society, to form part of their general fund, and to be employed as the Council of that Society may think fit for the promotion of geographical discovery.
4. That all papers, books, &c., be at the same time handed over to the Royal Geographical Society.

And at an adjourned meeting of March 4, 1834, it was resolved that the above decisions of the Council be confirmed. And in consequence the Palestine Association ceased to exist.

The Society thus dissolved in 1834 was instituted again in 1865. The new Society, called the Palestine Exploration Fund, has been in existence for nearly eleven years. During that time it has acquired considerable funds, which have been administered in the promotion of knowledge of the Holy Land by various expeditions. These have been as follows :—

1. That conducted by Major Wilson, R.E., F.R.G.S., and Captain Anderson, R.E., F.R.G.S., in 1865-66.
2. That of 1867-1870, commanded by Captain Warren, R.E., F.R.G.S., in which the excavations at Jerusalem were executed.
3. That of Professor Palmer, M.A., F.R.G.S. (1870-71), in which the Desert of the Exodus was partially explored.

4. That of M. Clermont Ganneau (1873-74), which was mainly devoted to archæological research.
5. That of the Survey of the whole of Western Palestine. This great work has been executed by Captain Stewart, R.E., Lieutenant Conder, R.E., Lieutenant Kitchener, R.E., F.R.G.S., and the late Mr. C. F. Tyrwhitt Drake, F.R.G.S. Four-fifths of the work have been accomplished, and the map, so far, will be placed immediately in the hands of the engraver. It will be accompanied by plans of all the principal ruins, and by memoirs which are now being written. They will embody the whole of the information obtained by the Committee, and will render unnecessary, it is hoped, except for archæological purposes, any further scientific examination of the country.

The cost of this Survey is about £3,000 a year. The Society publishes and issues for all its subscribers a quarterly record of its proceedings and results. Its whole expenses thus amount to about £4,000 a year. It is gratifying to find that so large an income has been received principally in guinea subscriptions for a work which at first would appear to address itself especially to geographers, scholars, and archæologists.

We venture, therefore, to ask the Council of the Royal Geographical Society, through its President, to consider whether the sum placed in its hands on the failure of the old Palestine Association might not be justly and profitably transferred to the new and successful society, which is carrying out the work previously proposed, which through various circumstances had to be temporarily abandoned.

The letter has been signed by the following Fellows of the Royal Geographical Society, who are also interested in the work of the Fund, in the order as below :—

Mr. W. Hepworth Dixon,
Rev. F. W. Holland,
Captain Warren, R.E.,
Mr. James Bateman,
Mr. F. A. Eaton,
Major Wilson,
Lord Lawrence,
Lord Henry J. Scott,
Mr. John Murray,
Lord Alfred Churchill,
Mr. George Green,

members of the General Committee of the Fund; and by

Lord Ebury,
Mr. H. N. Courtney,
Col. Gawler,
Lieut. H. H. Kitchener,
Mr. Edward Stanford,
Mr. D. P. Cama,
Mr. F. E. Blackstone,
Lord Clermont,
Rt. Hon. Stephen Cave, M.P.,
Mr. George Bentley,
Mr. P. P. Bouverie,
Admiral Sir J. Drummond Hay,
Mr. Henry Wagner.

THE

PALESTINE EXPLORATION FUND:

A SOCIETY FOR THE ACCURATE AND SYSTEMATIC INVESTIGATION OF THE ARCHÆOLOGY, THE TOPOGRAPHY, THE GEOLOGY AND PHYSICAL GEOGRAPHY, THE MANNERS AND CUSTOMS, OF THE HOLY LAND, FOR BIBLICAL ILLUSTRATION.

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